

REVIEW

and Herald

★ **Stop and Listen** —Page 10★ **On the São Francisco River** —Page 14

By **Laurentino E. Gonzaga, Chaplain**
Manila Sanitarium and Hospital

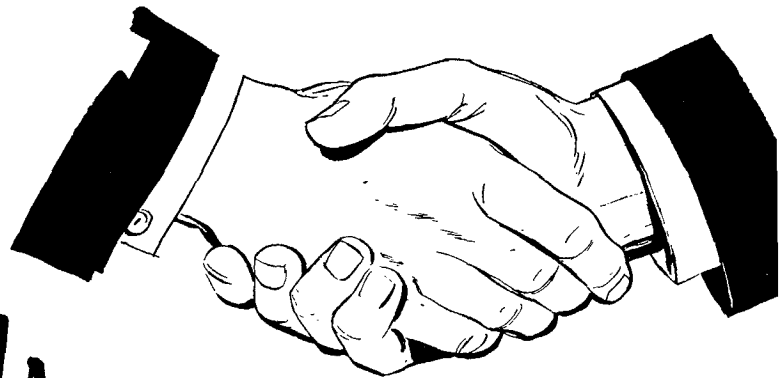
IN 1959, when Pope John XXIII announced that the twenty-first ecumenical council would be held sometime in 1962 or early 1963, he declared that the prime objective of the council would be "to invite the separated religious communities . . . to seek the unity of the church, desired by so many souls all over the world." He stated further that "we [Catholics] ardently desire their [other religious organizations] return to the house of the common Father . . . they will not enter a strange house but their own."—*Time*, Feb. 9, 1959.

Since then, increasing numbers of people have been asking, "Will Protestants and the Catholic Church ever unite?" Answers have varied, but representative Protestant and Catholic leaders have voiced their conviction that there will be unification eventually.

Let us review the statements of the leading churchmen regarding this matter. The Right Reverend Arthur Lichtenberger, presiding bishop of the Protestant Episcopal Church, commented: "The lines of communication are opening." The Most Reverend Arthur M. Ramsey, Archbishop of Canterbury, said: "It is certain because it is God's will." Augustin Cardinal Bea, head of the Vatican Secretariat on Christian Unity, made this statement: "It will be a question of establishing always more frequent contacts . . . inspired by the greatest honesty and charity. . . Only in this way by slow work can minds be drawn together."

The Reverend Dr. Eugene Carson Blake, chief executive of the United Presbyterian Church, commented: "Eventually, yes, over a long, long period, perhaps a number of generations." Obviously, the majority of these religious leaders agree that there is a possibility of uniting all religions, but only after a long period of time, after theological and organizational differences can be harmonized.

George Cornell, in his analysis of the possibility of the unification of all religions, listed some serious points of difference. First, papal infallibility; second, Rome's claim to being the only true church; and third, the means of



Hands Across the Gulf

A review of recent statements on Catholic-Protestant unity

salvation. "However, looking on the optimistic side," Cornell said, "many developments have brought Catholics and Protestants closer together." He further stated that "although Rome maintains that established doctrine is unchangeable, indications are that there will be clarifications and fresh interpretations that may ease some of the tensions." Father Robert J. Graham of the National Roman Catholic Weekly, *America*, suggests that the Vatican Council may provide a fresh interpretation of these tenets.

Meanwhile, amid the existing differences between Protestants and Catholics in their ideologies, both on the local and international levels, some unprecedented personal relations have developed. Last year the Reverend Geoffrey Fisher, then Archbishop of Canterbury, called on Pope John XXIII, the first such meeting in more than four centuries. Then, later on, Archbishop Iakovos, head of the Greek Orthodox Church in North and South America, visited the Pope as an emissary from the Ecumenical Patriarch of Constantinople, and the Pope, in return, sent his envoy to visit the patriarch.

Recently, another important development has taken place—it has been suggested that church unity may be achieved through a return to the (Turn to page 4)

God's family album

By D. A. Delafield, Associate Secretary, E. G. White Estate

HAVE you ever entertained friends or relatives in your home and whiled away the evening hours looking at pictures in the old family album—photographs of mother and dad and the children when they were younger, snapshots of uncles and aunts and grandparents, friends and relatives, shots of the old farm, even the pets? And pictures of yourself, too, when you were much younger? The past seemed to live again, didn't it?

Family albums reveal the facts just as they were and are. The good and the bad show up with equal exactitude, and we view with mingled feelings of pleasure and dismay old photographs of ourselves. We wonder at the temerity of any mechanical instrument that exposes so frankly our peculiarities.

Now, the Bible is the living album of God's family in heaven and earth. It is filled with word pictures of angels, God, His Son Jesus Christ, and of His adopted sons and daughters—men and women like you and me—with all their good points and their faults. We can open this album and look at the pictures with great profit. Said Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

There are many personal glimpses of good men at their best and sometimes at their worst, for the Bible is an accurate, unbiased record—a true album. And now, what is this we see? Abraham on Mount Moriah with knife uplifted about to sacrifice Isaac! It is a picture filled with suspense, with faith and dauntless courage and providential intervention. But other pictures of Abraham are not so inspiring. Here is one of the patriarch telling a half-truth to a heathen king about his wife Sarah.

Another page in the New Testament shows several pictures of Peter. What candid snapshots we have here! We see Peter sinking into the water of the lake but reaching out for the strong hand of his Lord, then walking by Jesus' side back to the boat, ashamed of his small faith. But look, there is another Peter preaching at Pentecost, filled with the Holy Spirit. He is beseeching the Jews to turn to Christ. In the call that follows, 3,000 are converted.

The Bible, like an album of photographs, exposes the good and the bad in men. There are no pictures of perfect men, though Joseph and Daniel come about as close as any. Moses and Paul, also among the greatest men, are shown as righteous, generally speaking, but there are brief departures. Here is Moses in a fit of temper, striking the rock with a stick when he had been divinely instructed merely to speak. And here is Paul having a quarrel with Barnabas.

Jesus, the Perfect Man

There is only one perfect man in the Book—Jesus Christ. And He is the express image of God, the perfect photograph of God. In the Old Testament He appeared a time or two to reveal the character of God to men. But the best photographs of Christ are in the second section of the album, the New Testament. Here are mysteries beyond the understanding of the wisest man. God is manifest in human flesh. We see Jesus in the carpenter shop with Joseph, building chairs and tables. What a sweet look on His face! Hear Him singing the psalms of David. His complexion is clear. What a bright picture of youth singing as He works!

As we leaf through the album we see pictures of Jesus as a man in His public ministry, bringing light to the dark minds of men like Nicodemus; joy to the hearts of lonely women like the widow of Nain, as He raises her

son from the dead; sight and gladness to the blind like Bartimaeus; rejoicing to the hearts of friends like Mary and Martha, as Lazarus is restored from the dead—wonderful photographs, all of these.

But now we are nearing the end of the album and we see a picture of a Man on a cross. On either side on similar crosses are two thieves hanging in agony. It is God who suffers on that central cross. Divinity is pressed low by the weight of our sins—pressed to the limit. The Saviour suffers only as pure, undefiled divinity can suffer by sin—not for His sin, for He was sinless, but for your sins and mine.

The picture fades; the light disappears; dark clouds cover the scene. Only when the lightning flashes through can we see Him hanging there, the perfect picture of the suffering God who loved the world so much "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And still today He suffers when we sin. Every act of impurity and unbelief and worldliness wounds His heart afresh and puts Him to open shame.

Now another scene opens before us, one that tempers the sorrow and the sadness of the cross with the joy and ecstasy of the resurrection morning. There before us is the rent sepulcher. It is the photograph of Jesus risen, of God risen, to take His life again after He had laid it down. We see Him living, breathing, risen, glorified, and soon to be exalted to the throne of God forever. Here is a picture of God bringing eternity into the reach of every believer!

Now we come to the last pages of the album. What do we see? The most glorious pictures of all. This part is labeled "Revelation." It is the unfolding of future events in Christian times.

It is the last days. The work of the

Through inspiration God has given us pictures of truth and heavenly things that crowd out the world and elevate our thinking.

church militant is finished. It is the hour for the triumph of the church. The picture we see next is in color. Behold, it is the Son of God seated upon a throne with a crown on His head and a sickle in His right hand, and a trumpet. A glorious, spectacular scene, it is the hour of deliverance for the saints, the time of the Second Advent. It is one of the last pictures in the great album of God.

Keep the Book Open

But shall we close the book? No, we must keep the book open, for we need its precious light. Under inspiration the eyes of prophets, acting like the fast and accurate lens of a camera, have taken photographs of saints who have gained the victory, and of the Prince of saints, Jesus Christ, and these pictures have been set in place in the album for our good. But will men open the book and survey the scenes? Will they study the Bible? Will they look at these life-giving pictures of the Divine Redeemer? Will they read this Book, that they may learn the way of life and be saved? Will they read the prophecies and learn the meaning of our times?

Too often the Bible is neglected. What then can God do to save the world, to save us? What can He do to guide men and women to this Book of salvation? Listen to these words:

"The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. *Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.* 'The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles.'"—*Testimonies*, vol. 5, pp. 663, 664. (Italics supplied.)

The Bible album has the full set of pictures. But too few people study it. God knows this, so He gives plain and pointed testimonies, pictures taken in modern times by a modern prophet, to bring people back to the great pictures of life, the picture of God and His Son, our Saviour, revealed in the Scriptures—back to belief in the supernatural—the miracles

and fundamentals of salvation provided for us through the gift of prophecy.

Says God's servant: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Evangelist*, p. 37. The Bible is the greater light. That lesser light which shines in the remnant church is the Spirit of Prophecy, called in Revelation 12:17 "the testimony of Jesus." It is not the testimony of Ellen G. White or James White or Joseph Bates or Uriah Smith or J. N. Andrews or John Loughborough; it is the testimony of *Jesus*, the message of Jesus, the will and word of Jesus. These modern testimonies of truth help us to know what God is like, so we can understand Him better and love and serve Him. And we are helped to know ourselves better, so we will be humble.

The Spirit of Prophecy is a little

album filled with snapshots and helpful pictures of Jesus and the Bible saints, and of modern saints still needing God's grace, as did the saints in Bible times. That album is not intended to wean us away from the Scripture but to whet the appetite for the big, full, complete family album—the Bible.

These inspired pictures of God through Christ have been taken through the lens of prophecy and are no less inspired than were the prophetic camera snaps of Moses, John, and Paul. Since Jesus Christ is the same yesterday, today, and forever, the pictures are the same. The plan of salvation is the same. The terms of salvation are the same. There is no difference. The newer album does not do away with the older one nor take its place. It makes the Bible more desirable and sought after.

When the pictures of the saints given in the *Testimonies* expose the

The Bible album has the full set of pictures that we need for our inspiration. Through these pictures Christ is revealed.

© 1949 BY THE REVIEW AND HERALD

VERNON NYE, ARTIST



peculiarities and sins of God's people, we should remember that the Bible does the same. When the Bible pictures the saints as needing correction and counsel, the Spirit of Prophecy likewise shows up their need. The big album exalts Christ as the only hope of victory; so does the little one. The standard is high in the big album. It is also high in the small one.

What are we doing with these albums? Are they gathering dust on the shelves? Do these pictures interest us? Or do the pictures on the television screen or in the slick magazines so occupy us that we have no time to study the album?

In an age when the mind of man is being filled with impure and sinful images we must have before us the clear image of God. The name of the Father must be stamped upon our foreheads. By beholding we must become changed into the same image from glory to glory as by the Spirit of the Lord. Our spiritual vision must be sharpened. We must get pictures of God before us if we are to crowd out the pictures of sin. This principle is the secret of victory. It is the divine rule of displacement—the evil by the good. The Bible and the Spirit of Prophecy books are two albums to bring us to these pictures and to lead us away from the images of sin.

What are we doing with the light? I am persuaded that far more people will be lost who neglect the Bible and the Spirit of Prophecy than who reject it. The writings of God's servants are not read and heeded as they should be. How many of us have read the *Testimonies* through, diligently seeking to walk in every ray of light?

There must be a heroic effort on our part to read and heed the messages for this time. The Spirit of Prophecy is the testimony of Jesus, who alone can save. If we neglect these books, how can we be saved? Do you know that fifteen minutes a day, more or less, will take you through the nine volumes of the *Testimonies* in one year's time?

The Conflict of the Ages Series represents the glorious pictures of God through the entire history of man from Paradise lost to Paradise restored. Another fifteen minutes' reading a day will more than get you through this series in a year. But don't stop there; go on reading—there are 45 major volumes in all. We live in a busy time, but if we would put first things first, we wouldn't be troubled about the weak and beggarly things. There simply wouldn't be time.

The pride that results from love of dress and fashion, which is eating up

the vital power of many Seventh-day Adventists, will die under the spell of the matchless charms of the lovely Christ. As scenes of Christ and His atonement fill the mind, pride and love of self and worldly pleasure will be displaced. The ugly demons of impurity and vice and appetite will flee from us when we behold Christ in all His spotless beauty.

It is Christ whom we see in these counsels—Christ dying, Christ risen, Christ interceding, Christ coming again. These pictures make up the full album of salvation. We are justified by faith in Christ, sanctified by faith in Christ, and will be glorified by faith in Christ. The work of His grace saves us, and nothing else. This is the burden of Bible teaching. It is

Spikenard

By Edith V. Spillman

Mary,
Pour precious ointment
Today,
In kindly love deeds
Over
Travelers' dusty feet
Along
The Galilean road.

the burden of the Spirit of Prophecy counsels.

As we behold Christ and love Him, our entertainment standards, dress standards, and dietary standards will take on new meaning, for they will be properly related to a Person, to Jesus our example. Mrs. White loved Jesus. Her life had been transformed by His saving grace. Often she wrote of the matchless charms of her Saviour. To her Jesus was real, personal, indwelling. It was His testimony of love and grace that she bore to the church. There is nothing in her writings that should ever bring a cloud over the brow of any child of God.

Brothers and sisters, we need Jesus to expel sin from the soul. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

"Though your sins be as scarlet, they shall be as white as snow; though

they be red like crimson, they shall be as wool" (Isa. 1:18).

Will you vow today to spend time daily with God's album in which are the images that must be impressed on our minds? Look often, and live!

Hands Across the Gulf

(Continued from page 1)

Bible. Commenting on this, Father Eugene Burke of the Catholic University of America, Washington, D.C., said that "too much emphasis has been placed on the difference. *The Bible which we all have is a logical place to begin work on what we have in common.*" The Reverend Dr. C. Umhau, Lutheran from Toledo, Ohio, added: "Many Catholic scholars believe that *Scriptures will be the meeting place of Christians.*"

John the revelator, while a prisoner on the Isle of Patmos, was given a vision regarding the unification of all the churches. (See Revelation 13.) The Holy Bible tells us that the beliefs held in common by the different religions, as mentioned by Father Eugene Burke, will be Sunday observance as a universally and legally accepted weekly holy day, and the doctrine of the immortality of the soul. On this matter Ellen G. White comments: "Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country [the United States] will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

Dear brethren, events in today's religious world are clear evidence that we are living in the most solemn period of earth's history. They tell us that the climax of the ages is upon us, and that our own future, as well as the salvation of other souls, is about to be decided. Passing events remind us that we have no time to lose. Now is the time to seek a deep and living experience in the things of God. Now is the time to surrender our sin-polluted hearts to Jesus Christ, that we may be ready to meet Him at His second coming and be with Him forever.

Warnings to Israel

By L. E. Froom

Apply Today

Spiritism and the Coming Crisis—6

IN THE course of time, darkness deepened about ancient Israel. The Assyrians attacked, and in alarm and panic the people sought guidance from occult sources. The prophet Isaiah denounced the sources upon which Israel was relying for counsel and guidance—upon those that had “familiar spirits” (Isa. 8:19). The children of Israel had turned away from God, even as Saul had done when he visited the witch of Endor. Spiritism was prevalent then, as it is today, and the people had turned to the spirits for guidance—“unto wizards that peep, and that mutter” (verse 19). “Peep” means chirp, or whisper. But the spirits that whispered were not the spirits of the dead, they were demons—fallen angels. They were seducing, deceptive spirits.

Isaiah urged the people to seek unto their God. To search the revelation of God through His prophets—that was the alternative to seeking spiritism. But they deliberately sought the subtleties of necromancy—consulting the “dead” instead of the living God. Such was Israel’s tragedy in Isaiah’s day—of turning from God, the Author of life, to Satan, the author of death and misery.

God has expressly declared that the dead “know not any thing” (Eccl. 9:5). It is therefore obvious that any alleged response from the “dead” must be a deception and fraud. A clear understanding of the totally unconscious state of the dead is imperative for protection against the attempts of Satan’s legions to deceive through spirit mediums and supposed communications with the “departed.”

Seek “the law,” said Isaiah—the revealed Word and will of God, the inspired writings, particularly those of Moses. And Moses had expressly condemned necromancy, sorcery, witchcraft, tampering with “familiar spirits” and the like (Lev. 19:31).

HARRY BAERG, ARTIST

Though more sophisticated, modern spiritism is a continuation of ancient witchcraft.

Turn, the prophet appealed, from the subtlety of demons and the folly of man to the wisdom of God through His appointed spokesmen, the prophets. That is the source of revealed truth and the guide to life for God’s people. Too late, many in Israel saw their errors. But their lesson is for us.

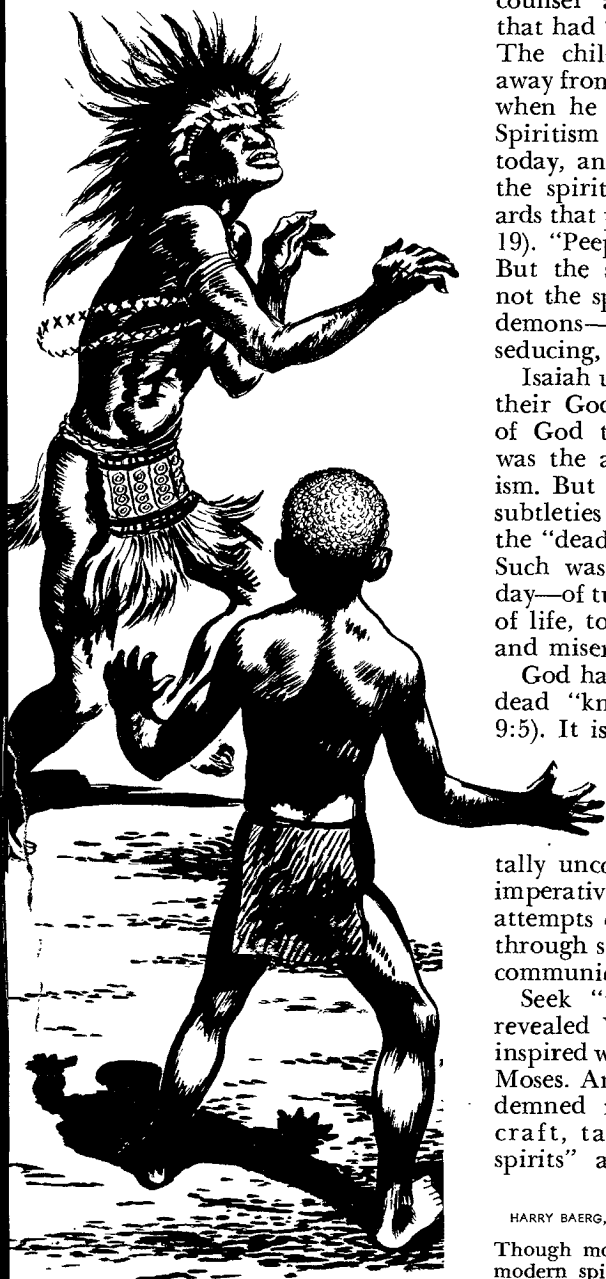
The Bible describes a time “in the last days” when there will be widespread peace agitations. But simultaneously there would be unprecedented war preparation among the nations as well. Of this time the prophet makes the sorrowful declaration: “Thou [God] hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines” (Isa. 2:6).

Then follow warnings of retribution—that “the lofty looks of man shall be humbled” (verse 11). “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low” (verse 12).

This all harks back to the solemn warning to Israel of old, so clearly given: “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God” (Lev. 19:31).

Commenting on the identity of these “familiar spirits,” Dr. E. W. Bullinger, noted British exegete (*Companion Bible*, p. 161), says: “These are evil spirits personating dead human beings, and attaching themselves only to ‘mediums’ and those who give up their will to them.” Against such, he truly adds, there is a “dread penalty”—death.

On the question of a revival of spiritism, coming “from the east” (Isa. 2:6), we may well note what Madam Jean Delaire wrote in the *London National Review* (Sept., 1908, p. 131): “India has apparently still a mission to fulfill, for her thought is slowly beginning to mold the thought of Europe and of America; our keenest minds are today studying her philosophy; our New Theology is founded upon the old, old Vedanta.”



So, coupled with this question of "familiar spirits" is the expression "replenished from the east"—its astrologers, soothsayers, and sorcerers (see Dan. 2:2, 27; 4:7; 5:7, 11). It was because Israel turned from God to dabble in the occult religions of the East that they forfeited His favor. The pagan inhabitants had been driven out of Palestine because of their "abominations"—because they "hearkened unto observers of times" (Deut. 18:14), and diviners (1 Sam. 6:2).

Nevertheless, God's people anciently proceeded to follow their example. Instead of going to God for light, they consulted with those who were in league with the prince of darkness. These warnings to Israel of old are specifically "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). The lesson for Christendom is clear. The issues are identical. Satan is ever seeking to guide the affairs of men through his multiple evil channels.

Spiritism the Supreme Psychic Delusion of the Ages

Now steadily infiltrating the realms of philosophy, science, and religion, as we have seen, spiritism sets itself forth today as the culminating religious-scientific advance of the ages—the supreme hope of the world. Unabashedly it seeks to sweep mankind into its ranks by "scientifically demonstrated" spirit communications. Spiritists hold before the race the "spirit-revealed" concept of a pseudo millennium soon to come. This they seek to achieve by persuading modern man to do what God expressly forbade in ancient times—to consult the occult spirit world for guidance.

Spiritists are working to bring the whole world—religious, political, and scientific—under the influence of the occult. Shaw Desmond has set forth spiritism's goal in frank and glowing terms. He declares, "The veils are falling between the two worlds." Now, he says, for the first time in history the two worlds are becoming one—"the world of the visible and invisible." He pins his hope on the psychic forces that will bring the world of living men into covenant relationship with the "world of the dead." He even holds that failure to accept their oneness will soon be regarded as a sign of ignorance and reaction. "Intuition stemming from personal contacts with the spirits," will, he believes, be accepted as sufficient proof of spirit-world immortality.

Hereward Carrington, in his *Mysterious Psychic Phenomena*, states: "It is quite possible that one day in the near future, the balance of probabili-

ties will become so overwhelming that every sensible man in possession of the facts will acknowledge it. We await the day with bated breath—while continuing our investigations."

But the prophet Isaiah characterizes relationships with the spirits as a "covenant with death."

The underlying goal of this "covenant with death" has been described aptly as "man's self-attainment of deified immortality" — advancing through the progressive spheres set forth by spiritism. This goal harks back to the familiar twin lies of the original temptation in Eden, which culminated in earth's first deception and consequent sin. These companion lies were (1) "Ye shall not surely die" (Gen. 3:4), and (2) "Ye shall be as gods" (verse 5). The record of these lies must never be forgotten, nor their interrelationships blurred.

Under the panoply of these two lies, men have been led to believe, first, that they have circumvented the sentence of God—"Thou shalt surely die" (Gen. 2:17). They have come to think that they have found an escape from the threatened penalty and consequences of sin. They believe that in death they are really more alive than ever. That is the primary point.

Self-accused

By Eugene Lincoln

I pointed my finger in scorn one day
At one who had fallen along life's way.
But then as I noticed, what did I see?
Three of my fingers were pointing at me!

Second, through the alluring promises of spiritism men have imagined that they possess all the magical resources of the spirit world—believing that they are joining advancing spirits of the dead in their "evolutionary progress" to "self-immortalization, self-deification, and ultimate union with God." Under this "covenant with death" they comfort themselves with "spirit" assurances that there will be no punishment for sinners—that all mankind, no matter how vile, will become as the angels of God—even like God.

The growing psychic influence of spiritism throughout the world is awesome. Spiritist leaders predict that man's future will soon be largely guided by the directives of the spirits. But this bold contention is simply the old Bible-condemned "covenant with death." It is man's "agreement" with the unseen spirit world, now under the guise of a new scientific advance, and clothed in a "religious" garb.

In making this "covenant with death," and entering into an "agree-

ment with hell," as the prophet Isaiah phrases it, they thereby deny and repudiate the very truths that Heaven has provided as a defense for the righteous in the approaching dread "day of trouble." They accept instead the fatal "refuge of lies" proffered by Satan—the delusive pretensions of spiritism. Let us turn to Holy Writ for the origin and intent of these terms.

It is imperative that we understand the Biblical side of this tremendous issue. The prophet Isaiah presents the classic example, and gives its warning lesson. Ancient Jerusalem had been plagued with a "spiritistic cult of the dead." But the prophet denounced it as actually making a "covenant with death," and as being an "agreement with hell" (*she'ól*, the unseen world, the grave).

In so doing, according to the prophet, this cult had "made lies our refuge," and had "hid" themselves under "falsehood." But, warned Isaiah, God will ere long "sweep away the refuge of lies," and then your "covenant with death shall be disannulled, and your agreement with hell [*she'ól*, the grave] shall not stand." Destruction would assuredly come upon them. Wrote the prophet:

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourges shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. 28:15-18).

Here Isaiah portrays the fatal folly of ancient Jerusalem's attitude toward the "cult of the dead," twice called by Inspiration the "covenant with death," and the "agreement with hell," or the grave. Open necromancy is a "covenant with death," and witchcraft an "agreement" with *she'ól* (the grave).

Isaiah forewarned that they would "fall backward, and be broken, and snared, and taken" (verse 13). But they scoffed, and insisted that through their "covenant with death" they would not die for their sins (cf. Gen. 3:4). They jeered at the inspired counsels of truth and righteousness. Never-

theless, their covenant would be "disannulled." Such is the lesson of Israel for today. Divine retribution is certain for tampering with the occult.

For thousands of years heathen lands were the primary habitat of spiritism. In Asia, Africa, China, and Oceania we see its baleful fruits—degradation, with debasing superstitions and evil practices, under the mediumship of thousands of priests, mediums, conjurers, and magicians. And these are still operative. Ancient Greece and Rome, though advanced in civilization, were likewise hotbeds of spiritistic manifestations. Today spiritism operates in refined, scientific forms. But it stems from the same source. Spiritism is not a "new revelation." It is simply an ancient falsehood in continuity.

Close students of the occult agree that modern spiritism duplicates all the essential principles and phenomena of the magic, witchcraft, and sorcery of the past—the same powers and intelligences operating as of old, only in polished form. Instead of the open demon worship of the past, the prince of darkness now operates under the guise of an angel of light. But the heathen oracles of old have their full counterpart in the spirit mediums and clairvoyants of today.

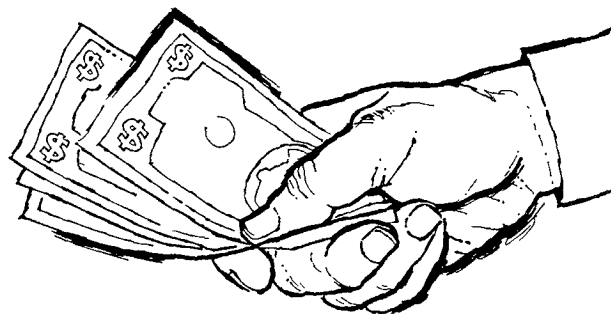
It was the postulate of man's consciousness in death, and the consequent belief that the spirits of the dead return to hover over and minister to the living, that prepared the way for both ancient and modern spiritism. It may be difficult to reject what purports to come from "glorified spirits." But these spirits are only fallen angels, doing Satan's bidding, appearing as messengers of light. This astute device constitutes a perfect counterfeit. It is Satan's masterpiece. Believing that they are listening to their departed loved ones, those who heed the seductions of modern spiritism are, instead, actually giving ear to "seducing spirits, and doctrines of devils"—devils, or demons, who are "speaking lies in hypocrisy" (1 Tim. 4:1, 2). It is a cruel, tragic deception.

In these sophisticated times the term "witchcraft" is largely held in disrepute, and the claim that men can hold intercourse with evil spirits is usually regarded as a relic of the Dark Ages. But modern Spiritualism, in new and clever guise, with adherents now estimated in the millions, has invaded the churches and made its way into scientific circles, into the courts of kings, and the ranks of warriors and statesmen. Nevertheless, it is simply a revival of the witchcraft and sorcery condemned and prohibited of old.

(To Be Continued)

Counterfeits

Counterfeits can best be detected by comparing them with the genuine article that they are imitating.



By Donald W. McKay

NOT long ago counterfeit debentures were discovered by a number of banks in New York and New Jersey. The originals had been issued by a large corporation and had a value of \$1,000 each. Since holders of such debentures can use them like cash, there was good reason for alarm when the counterfeits appeared.

The FBI and the New York Stock Exchange alerted the financial community to the fraud and gave banks guideposts to aid them in distinguishing the real debentures from the counterfeits.

I had occasion to compare the genuine steel-engraved debentures with the lithographic reproductions that had been accepted as genuine by one of the large downtown New York City banks. When laid face to face, the counterfeits showed up plainly. Unfortunately, the banks that had accepted the debentures as collateral had not had a genuine document for

"The average person does not know genuine money." "It is this lack of knowledge of genuine currency on the part of the public," he continued, "that enables the counterfeiter to ply his trade with ease throughout the country."

Counterfeiting is not confined to money or securities. John Ruskin once said, "There is hardly anything in the world that some man cannot make a little worse, and sell a little cheaper, and the people who consider price only are this man's prey."

Likewise, Satan preys upon those unfamiliar with the truths of the Bible. He has counterfeit doctrines so nearly like the original that prayerful and careful study of the Scriptures is necessary as a safeguard against his deceptions.

There will even be counterfeits of Christ's return, and they may be impressive. A good counterfeit must almost duplicate the original. Only by studying the Bible are we able to discern the true from the false.

Even a church with the outward appearances and appurtenances of godliness, with Christian forms and ceremonies, may be counterfeit. While professing to do the work of Christ, it may be doing the work of Satan, destroying souls while affecting to save them, casting down truth while claiming to defend and teach it.

As a detector of counterfeits, we must always be on guard, bringing everything for judgment "to the law and to the testimony" (Isa. 8:20).

Carefully examine all your beliefs, comparing them prayerfully with the Bible. Reject all that is counterfeit, and give your undivided loyalty to the truth as it is in Jesus.

Especially for Youth

comparison. Instead, they merely checked on the financial status of the corporation and discovered that it was a blue-chip concern.

It is impossible for any counterfeiter to duplicate exactly the work turned out by the U.S. Bureau of Engraving and Printing, which makes our paper money. James M. Weitsman, who formerly was employed by the United States Secret Service, said,



Preparing Children for Eternity—2

Manners in Approaching the King

Lessons in reverence are essential if children are to be ready to meet the Lord.

By Josephine Cunnington Edwards

THE Sabbath—the time when the great God of heaven and earth desires to bless His people in a special way—should be the event toward which all of our actions of the week, all of our plans, should be directed. It should never be relegated to the background, to be thought of only when the precious hours of the Sabbath are drawing nigh. If parents keep the Sabbath in mind throughout the week, little children will know their Sabbath school lesson and will look forward to the time when they can recite it. They will help make the classtime in Sabbath school a time of absorbing interest rather than a time that the Sabbath school teacher dreads.

As a schoolteacher, I always told my students that the best way to avoid boredom in school, and to have the hours pass pleasantly and quickly, was to prepare thoroughly for classes,

to study, and to fulfill promptly all assignments. I have had many a student tell me that he has tried it and found that it works, definitely.

Around the idea of church and worship, there should be a holy aura that will take away the common and ordinary concepts of the child. To permit the child to think of the church as commonplace is to do the child terrible harm; it may even affect the eternal destiny of a soul that we have been given to lead and to guide into the kingdom of our Father.

"Viewed from its human side, life is to all an untried path. It is a path in which, as regards our deeper experiences, we each walk alone. Into our inner life no other human being can fully enter. As the little child sets forth on that journey in which, sooner or later, he must choose his own course, himself deciding life's issues for eternity, how earnest should be the effort to direct his trust to the sure Guide and Helper!"—*Education*, p. 255.

But the valuable lesson of reverence is not learned by some children, because too often the parents are sadly remiss in showing reverence. How can the child learn if he does not see reverence, hear reverence, or experience it? If he has not been taught reverence at home, and respect for his father and mother, how can he have inhibitions when he approaches the holy presence of the great God?

Anciently the Lord directed His chosen people to learn reverence and to teach it to their children at all times. The sanctuary in the wilderness, the one place especially sacred to the presence of Jehovah, was held in great awe. "The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil, and intrude unbidden into the sacred mystery of the most holy place, was death. For above the mercy seat dwelt the glory of the Holiest—glory upon which no man might look and live. On the one day of the year appointed for ministry in

A quiet moment of meditation prepares the child to approach God.

ELIZABETH HIBBS



the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. . . . The host of worshippers, bowed in silent awe, offered their petitions for God's mercy."—*The Ministry of Healing*, pp. 437, 438.

Manners in approaching the Lord are so valuable that without them we can never hope to enter into the heavenly kingdom. Reverence is a precious grace that the child must be taught, if you want to see his sweet head crowned with the glory of eternal life. "The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—*Education*, pp. 242, 243.

Lessons in reverence are so important in the training of the children that they help to comprise the very essence of getting ready to meet the Lord in the air, yes, and getting ready for that great audience on the sea of glass.

Yet, unfortunately, some parents habitually go late to church and enter the sanctuary after the sacred services have already begun. And the children go with them, learning indelibly, by experience, that the church is not very important after all. If it were, the parents would be punctual in keeping this holy appointment. For appointment it is, one so important that Paul admonished us not to neglect the assembling of ourselves together, "and so much the more, as ye see the day approaching."

Do we not see the day approaching? Are not the signs in earth and sea and sky, in the courts and in the streets, all proclaiming in voices so loud that even the devils tremble that the end of all things is at hand? "So much the more . . ." Are we teaching our children to be saved?

Once, I read a parody on the "Charge of the Light Brigade," which ran something like this:

Half an hour, half an hour, half
an hour onward
Into the quiet church, came the
late hundred.

There is a way to get away from this irreverent behavior, this careless approach to the Lord of life. We are told: "Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and im-

patience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved."—*Testimonies*, vol. 6, p. 357.

One early morning I was returning from Holbeach Hurn in Lincolnshire to London. I took the train in the small town of Spalding, chose a no-smoking compartment, and settled down to enjoy the lovely scenery of the English countryside. These compartments are usually less crowded than the others.

But a family entered, a happy family bubbling over with joy and good spirits. They babbled and talked with a little woman, smiling and pleased, in a military uniform. Something had brought this whole family and this little woman soldier out very early in the morning. No one was bemoaning the fact that he had had to arise so early. There was not a grumpy face in the group. Even the children were cheerful, and vied with one another to sit beside the radiant little woman.

I listened carefully to learn the reason for the excursion and for their exuberance. Finally, my curiosity could stand no more, and I asked. The whole family tried joyfully to tell me at once.

"Auntie here, is to be honored—greatly honored—for outstanding valor in the face of death." "Auntie Berta here is to have an audience—" "Indeed, yes, she is to have an audience with Elizabeth II, the Queen." "It is to be this afternoon, but we all started early, for we didn't want anything to come up that would make her late for the appointment. You are never late to audiences, you know."

For an audience with the Queen of England a whole family in the midlands had laid aside everything else and had been astir early. It was as occasion to be looked forward to, to be greatly enjoyed, and to be looked back upon with pleasure all through life.

But for an audience with the One who is from eternity, who is King of kings and Lord of lords, some children are taught no court etiquette at all. Naturally, a child so reared will put a low estimate on this audience. How could he do otherwise, when he is taken to church late to break in rudely after the first song, or during the secretary's report, or the lesson study?

And the children are watching, continually watching, for that is the way they learn—and they are learning the way *not* to be saved. They are forced into this mode of behavior, for they come usually in the family car, and the car is piloted by those who "stand in the place of God to their children. Their character, their daily life, their methods of training, will interpret His words to the little ones. Their influence will win or repel the child's confidence in the Lord's assurances."—*The Ministry of Healing*, p. 375.

Parents are told, "Train up a child in the way he should go; and when he is old, he will not depart from it." Is tardy attendance at the Lord's house "the way he should go"? A thousand times, *no*. It is a way that will lead to death.

We once went to hear the great Dimitri Metropoulos and his famous symphony orchestra. No one was permitted to interrupt his magnificent performance. Everyone was expected to be there on time, and they were.

Fellowship of Prayer

"Praise God . . . for Prayers Being Answered"

"My son and his wife, who were bitter, have been reading the *Signs of the Times* for almost two years. His wife, who was prejudiced against my church and all our reading matter, says she can hardly lay the *Signs* down until she has read it from cover to cover. Then she passes it on to a friend. Also she is teaching my precious little grandson to pray, which at first she refused to do. I know you will praise God with me for prayers being answered that much."—Mrs. F., of California.

"Some time ago I requested prayer for our son. Your prayers were answered, and we are very grateful to you."—Mrs. H., of California.

"I am happy to report that my husband has turned to Christ."—Mrs. K., of Turkey.

"Two years ago I asked you to pray for my son that he might quit drinking. Wonderfully God has blessed, and my son is healed."—A mother in Louisiana.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

Rushing into Sabbath school, interrupting the carefully planned program, is bound to lead to other breaches of behavior. If the service is so unimportant that it can be disturbed by latecomers, why not file out just any old time to get a drink or pretend to go to the rest-room, or just to get in the car, or lounge

around outside? This happens too often, and it is a thing to weep about. It is the way of death.

By precept, by careful example, children should be prepared for their audience with God. They will not know, if they are not taught. We must all, small and great, stand someday before the judgment seat of God. And

there we parents will have to answer the terrible question, "Where is the flock that was given thee, thy beautiful flock?" May we not be stricken, shamed, and dumb at that dread hour, but may we answer in glorious triumph, "Behold I and the children which God hath given me" (Heb. 2:13).

LISTENING is not so easy for some people as talking. From our earliest years we talk, or try to, but to really learn anything we must listen. After Job had been listening to God for a while, he had little to say. Moses probably heard only the bleat of straying lambs at first out there among the hills of Midian, but in time the quiet in his heart enabled him to hear and know God's voice distinctly.

Once I had a lovely neighbor who did all the talking while I did all the listening, enforced or otherwise. Sometimes after she had left I would reflect, "I wish I had said"; but there had been no opportunity to say anything! I wonder whether sometimes after we cease praying our patient Lord says, "How I wish I could have said —"

It's easier to talk than to listen constructively. It's even easier to pray than to tune the heart to stop rushing, and listen; so the Lord has many voices, from the thunder's roll to the "still small voice," by which He seeks to reach us.

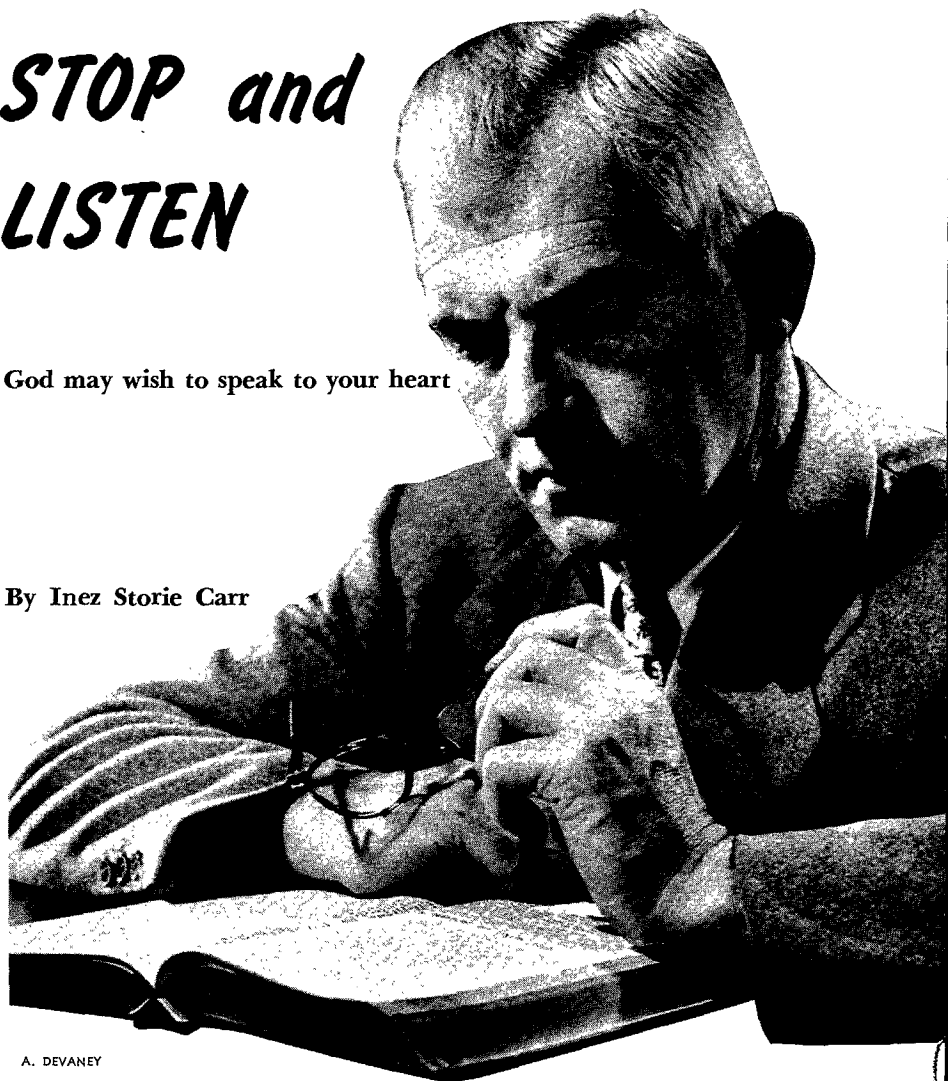
I think that the woman who has influenced my life more than any other, next to Ellen G. White, was a frail person who died before I was born. There were always stars in my mother's eyes when she told about her mother, Jennie Wilcox Fleming, who in her early teens prior to her wedding day formed a secret listening-consultation habit with God. This she never allowed to be interrupted. A tuberculosis victim weighing only 100 pounds and often carried from room to room or to outdoor gatherings, she was always the life of the party and became such a bulwark of strength that ministers, including her two strong-minded brothers, F. M. and M. C. Wilcox, often consulted her regarding their sermons and efforts for the people. Everyone clustered around this young mother of six, because she always had something to give. She had taken time to listen to the voice of God and the melodies of heaven, and as a result she possessed poise, confidence, and the joy of living.

Before we open the book that we are about to read, or at daybreak before the world of sound begins, per-

STOP and LISTEN

God may wish to speak to your heart

By Inez Storie Carr



A. DEVANEY

haps we can pause a moment to listen. Like the merging colors at dawn or sunset, believing and knowing blend into each other and diffuse restlessness. If in that pause we contemplate that "the hand of God guides the planets in their orderly march through the heavens" (*Counsels to Parents and Teachers*, p. 185); if we "rejoice that there are worlds which have never fallen" (*Messages to Young People*, p. 254); if in that brief time of meditation we try to visualize the highway from earth to heaven through the great Orion, which astronomers tell us is of breathtaking beauty in glorified rainbow colors, and then let our mind imagine the Holy City coming down through Orion, we may be bet-

ter prepared for listening to the divine whispers all through the day.

How can one listen? I can best explain it by a recent personal experience. I did not know that a disappointment was coming in a few days, but I had been trying to listen. A text I had casually read many times suddenly stood out in bold relief. Tears came to my eyes as I saw its beauty. I memorized it, especially the first part, and repeated it often in awe the next day. The following day when the disappointment came I met it with the "joy and peace" that Romans 15:13 had made possible.

"We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness

we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.'—*The Ministry of Healing*, p. 58.

Our ability to hear God speaking personally will not be acquired all at once in the time of trouble, but by studying the Bible now, and so, learning to listen now, we are preparing for the final conflict. The Lord has some things to say to us individually now, things that will save us heartache, but He does not force Himself into a mind that is always occupied with secular thoughts. We can be so busy running to and fro—on even good errands—that in love He may have to stay our feet and halt our busy ways to help us listen for His voice.

The greatest listener of all was Jesus. Day after day He listened to His Father's plan for His life. Thus He was enabled to know which path to take day by day, which men to call as disciples.

"He goeth before them, and the sheep follow him: for they know his voice" (John 10:4). "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

Did you tune in on heaven this morning, and listen?

Betrayal

By Kathryn Barnett Cash

Could I but see as Judas saw of old,
And walk beside the Saviour day by day,
And watch Him work in love, and hear
Him pray
That all the sheep be gathered in the fold—
Would I, like Judas, sell my Lord for gold?

My heart says No. How could I e'er betray
The One whose power calmed the boisterous
sea,
Who healed the sick and set the captives
free?
And yet inside, the truth would have its say—
My selfish life denies the Saviour's way.

How can I thus so thoughtlessly decree
That Jesus drink the bitter cup again
And bear the heavy cross and suffer pain?
It is I—I, by words and life agree
To sell my Lord, my King, to Calvary.

Can I forget the search for worldly gain,
And put away the self I count so sweet,
And cast my life and all at Jesus' feet?
O God, let not a blot of sin remain
So Christ shall not have died for me in vain!

Conrad Cotta, the chief magistrate of the town. She had heard the boy's voice more than once in the village streets, and also remembered his reverent behavior in the church.

The sad and hungry look of the lad

touched her heart. With kind words she invited him to enter the house, and then gave him a good meal. Soon the husband came in, and he too was pleased with the speech and manners of the boy.

Martin received much help and many kindnesses from these good people and his progress in schoolwork was rapid. His craving for knowledge increased, and his success in his studies impressed his teachers. One of them had the habit of removing his hat when he entered the playground of the boy's school in Eisenach. When asked why he did so, he replied, "We do not know who is among these boys. Perhaps one or more of them will become great leaders in our nation."

The old teacher was right. Martin Luther was one of the boys, and in time God used him to make known the pure gospel of the Lord Jesus to the people of Europe. And what a great influence for good Martin Luther has had upon the peoples of many lands!

There are some very interesting books on the life of Martin Luther, some of them written especially for boys and girls. Perhaps you have one. If not, you can obtain one from a library. I am glad to tell you that Luther was a great help to one of the sons of Conrad Cotta, never forgetting his great debt to that kind family. That son lived with the Luthers for a time in later years. In his last days, Martin Luther was cheered and comforted by his own sweet hymns that God had used him to write for the German people.

Suddenly the door opened, and the lady of the house invited young Martin Luther into her home.

A Story FOR THE YOUNGER SET

The Boy Singer

By Ernest Lloyd

IN THE days when Martin Luther was a boy, it was a custom for poor German lads to sing hymns on the streets before the homes of the well-to-do people. Sometimes they would receive gifts of food and a little money. Did you know that Martin Luther did that?

When he was about 14 years old, he was sent by his parents to a school in Eisenach. They were very poor so the poor lad had a difficult time getting along.

But young Martin was eager to learn, and tried hard to make his way. He was a lover of music and knew many good hymns and songs. He could also play the lute. Often, when in need of food, he, with other pupils, went forth to sing for bread. And God blessed the boy's earnest efforts. Then a fine surprise came.

One day, after singing before several homes and receiving nothing, Martin came to a good-looking residence, feeling sad and hungry. Suddenly the door opened, and the lady of the house came out. This good woman was the wife of



HOMER NORRIS, ARTIST



Intimidating and Vindictive

On June 28 the United States Supreme Court ruled that official school prayers are unconstitutional. This was a clear-cut victory for the traditional American principle of the separation of church and state. Replying to critics of the ruling, Justice Hugo L. Black, who wrote the majority opinion, said: "When I get down to the really basic reason why I believe that 'no law' [respecting the establishment of religion] means no law, I presume it could come to this, that I took an obligation to support and defend the Constitution as I understand it. And being a rather backward country fellow, I understand it to mean what the words say. . . . It says 'no law,' and that is what I believe it means."

As could have been predicted, the most vigorous attacks on the ruling and on the Supreme Court came from the Catholic hierarchy. Cardinal Spellman, Archbishop of New York, announced that he was "shocked and frightened." Cardinal McIntyre, Archbishop of Los Angeles, termed the decision "scandalizing." Cardinal Cushing, Archbishop of Boston, called it "ridiculous." The national Jesuit weekly *America* began its editorial comment on the ruling with the word "asinine," and branded it "a stupid decision . . . that spits in the face of our history." Leaving its own proper domain, *Osservatore Romano*, quasi-official Vatican newspaper, characterized the decision as "disconcerting," and reproved the Court.

As *America* itself frankly admitted and others were quick to recognize, the real reason for the Catholic reaction was fear that the decision presaged rough going for the bishops' demand that the Federal Government support parochial schools. *U. S. News* commented that the decision was being taken in Congress "as a warning by the Court that bills before Congress that would involve aid to church-supported schools and colleges face trouble if and when they become law and are tested in the courts."

The Spirit of Intolerance Smolders On

The latest chapter in the acrimonious debate that followed the ruling was sparked by an editorial in the September 1 issue of *America*. The editors take the American Jewish community to task because it has acclaimed the decision as an important new bulwark in the wall of separation between church and state. They blame the Jews, on this account, for a new wave of anti-Semitism among Catholics, and warn that there will be a serious breakdown in community relations unless "responsible Jewish spokesmen" recant and persuade their fellow Jews to accept the Catholic position.

The Central Conference of American Rabbis and the Union of American Hebrew Congregations characterized the editorial as "a threatening and patronizing statement to the Jewish community" and said that Jews would react to it "with chagrin and disappointment." "Our position on the separation of church and state," they continued, "is shared by many Americans of all faiths and transcends the interests of any particular group. . . . This editorial implies that, if the Jewish community continues to support the decision of the Supreme Court and implementation of American constitutional liberties,

it will call down upon itself the wrath of anti-Semitism. . . . In the guise of a kindly warning, *America* is encouraging the very evil it claims to be trying to avert."

Dr. Leo Pfeffer, general counsel for the American Jewish Congress, said: "It is disquieting that the editors of *America* should apparently impose as a condition for avoidance of anti-Semitism that Jews forgo their rights to seek judicial determination of their constitutional liberties. In the guise of predicting anti-Semitism, they are in fact encouraging it."

The imperious, intimidating, and vindictive tone of this editorial raises a number of disturbing questions. If anti-Jewish sentiment is, indeed, developing among Catholics, why did the editors not give *them* a little fatherly advice on Christian ethics? As it is, this editorial places *America*, which is so quick to condemn bigotry among others, on record as tacitly condoning Catholic bigotry. Furthermore, the Jesuit journal baldly tells the American Jewish community that "the time has come" for them to submit their conscientious convictions on religious liberty to the will of the Catholic hierarchy. Catholics have a right to their opinion on the Court ruling and a right to express it, but if they are good Americans—or even good Christians—they will surely grant to others the same right they claim for themselves.

This editorial is an unmistakable warning that the spirit of intolerance still smolders in some nominally American hearts. It also serves to remind those who cherish religious freedom and who believe in the great American principle of the separation of church and state that they must remain alert, coolheaded, and ready for intelligent, effective action.

R. F. C.

Medicine and Religion

Not long ago the American Medical Association set up a new department, among the many it has, entitled, "The Department of Medicine and Religion." The head of this department is Dr. Paul B. McCleave. He observes: "How to provide better health care for 'the whole man.' That is the chief concern of our new department." He feels that too often today "we forget to consider 'the whole man.' We forget the patient and parishioner's needs in total health—physical, mental and spiritual. The three are not separable."

We might almost borrow the words of Scripture and say that Dr. McCleave, and perhaps the American Medical Association, who set up the department, are not far from the kingdom. Certainly it is a heartening thing to have highly trained men of science, who are often viewed as being concerned only with scientific matters, very much aware that the physical, mental, and spiritual must all be considered if man is to be helped toward optimum health. It is not too many years ago that this concept of the interrelationship of physical, mental, and spiritual received small attention in the world of strictly medical men and medical organizations. Indeed, when Ellen G. White wrote *The Ministry of Healing* in 1905, and stressed the interrelationship of the body, the mind, and the spirit, it seemed rather speculative and fanciful to many who read it, particularly to those whose busi-

ness it was to diagnose diseases and prescribe the cures.

But times change—indeed, how they do change! Dr. McCleave remarks that “the best patient care is achieved when physicians and clergymen are able to share mutual concern for the patient and when each contributes his special talents to the problem at hand.” Translating that into practical terms, it means that our doctors and our chaplains in our sanitariums ought to work hand in hand in behalf of the patients in our institutions.

This new department is not going to live in the realm of vague abstractions. On the contrary, Dr. McCleave is taking steps to work directly through local medical societies to set up pilot programs that will test the most effective ways of cooperation between the doctor and the minister. His department also is planning the preparation of articles and editorials for the medical and religious press. These articles, according to an announcement from the American Medical Association offices, will seek to define the patient's total health needs and point out the philosophy of “the whole man.”

Well, Adventists have been writing and talking and thinking along these lines of interrelationship of doctor and minister for quite a long while. We shall continue working and talking and thinking along these lines. We shall seek to apply the concept of the care of the whole man ever more effectively in the private practice of our physicians and in the care of the sick in our institutions.

F. D. N.

Materialists or Supernaturalists?

Churchgoers were shocked when Soviet Cosmonaut Gherman Titov, on his recent visit to the United States, said, “I don't believe in God. I believe in man—his strength, his possibilities and his reason.” We think, however, that many of these same churchgoers are not so far from the outlook of Cosmonaut Titov as their expressions of shock would indicate. They put just as much trust in man's strength, possibilities, and reason as does he. And though they claim to believe in the God of the Bible, they have in fact substituted false gods for the God of Abraham, Isaac, and Jacob. Money is the god of many. Power is the god of others. Science is the god of millions. Pleasure is the god of other millions.

No, people do not prove that they are believers in God merely by expressing shock at atheistic statements. A better index to their faith is found in how they live from day to day. Do they meet disappointment courageously, believing that “all things work together for good to them that love God”? Do they continue to invest heavily in the work of the gospel while others amass wealth for themselves? Do they move forward in faith, even though difficulties abound? Do they accept the revealed Word as given by God's messengers, even though human reason protests?

Revival and reformation are needed by many on these matters. We can be either materialists or supernaturalists. We cannot be both.

K. H. W.

Crime Steeply Increases

Each year the United States Federal Bureau of Investigation publishes a document entitled “Crime in the United States.” The securing of all the data necessary for this takes many months. That is why the report for 1961 has only recently been released. This report consists of 143 pages, mostly fine-print tables that give endless and depressing facts concerning different kinds of crime.

Here is a summary of important facts set forth:

1,926,090 serious crimes were reported in 1961. This was a 3 per cent increase over the previous all-time high in 1960. “During the past five years our national population has increased 7 per cent and crime 34 per cent showing a rate of growth of crime five times that of the population” (page 3). It is a significant fact that in the great metropolitan centers the crime rate is three times that of rural areas. The crime rate for last year for the United States was 10 per cent higher than the average rate for the preceding three years. There were four serious crimes committed every minute. There were 852,500 burglaries in 1961. The value of the property stolen was \$591,815,000. Arrests of young people under 18 rose 4 per cent over 1960. Of the killings, 27 per cent occurred within the family, the large majority being spouse killing spouse.

So we might go on intoning the morbid facts. And if that were all we did we could hardly justify the space given to this editorial.

But these facts provide a solid, even if sober, setting in which to offer some painfully pertinent comments. Mankind in general, including most churchmen, used to think that the world was getting better, that indeed there would soon be world conversion. The facts increasingly demand the opposite conclusion. This point as to the state of the world, and its future, has from our earliest days been at the heart of our theological controversy with all those around us. Certainly if the world was steadily making progress upward, morally as well as every other way, why the concern for the literal coming of Christ to bring in righteousness? But year after year the evidence mounts that the heart of man is “deceitful above all things, and desperately wicked” (Jer. 17:9) and that material improvements produced by science provide no moral improvement. Thus our declaration that Christ's coming is imperative becomes increasingly significant. We live in a wicked world where for many the statement concerning the ancient antediluvian holds true, “Every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). There is more point and significance to our preaching now than there has ever been before.

Religion and Crime

There is another impressive fact that is worth examining in the light of the steadily rising crime figures. Religious leaders who have to admit that everything has not gone as well as it might in the world, try to find solace in the steady rise in church membership in this wide land. But actually those figures are disconcerting in the extreme. True, the church membership in the United States has risen sharply in recent decades, but so has crime. In fact, crime has risen even more sharply.

Only one of two conclusions seems possible from this embarrassing combination of facts. Either Christianity does not have the power to change men's lives as Christian ministers have claimed for two thousand years, or else the kind of Christianity in a great majority of churches is not the genuine kind. We have no doubt whatever as to the truthfulness of Paul's statement that “the gospel” “is the power of God unto salvation to every one that believeth” (Rom. 1:16). That power is as real today as ever, if the gospel is truly preached. Hence we must conclude that at best *only* a very diluted kind of Christianity is being served to worshippers in too large a percentage of churches today.

In the light of all this, two features ought to distinguish our Adventist preaching more and more as the days go by. First, we should more ardently than ever before proclaim the day of the Lord as the one solution to the tragedy of an evil world. Second, we should preach more fully and more fervently the everlasting gospel as the one power that can change men's lives and prepare them for the day of the Lord.

F. D. N.

Reports From Far and Near

MEDICAL MINISTRY

on the São Francisco River

By L. C. Scofield, *Captain, Luminar II*

THE São Francisco River is the Mississippi of Brazil. The 2 million inhabitants of this river valley exist under unbelievable living conditions. The light of God's love is being radiated throughout this area by two medical launches, the *Luminar I* and the *Luminar II*.

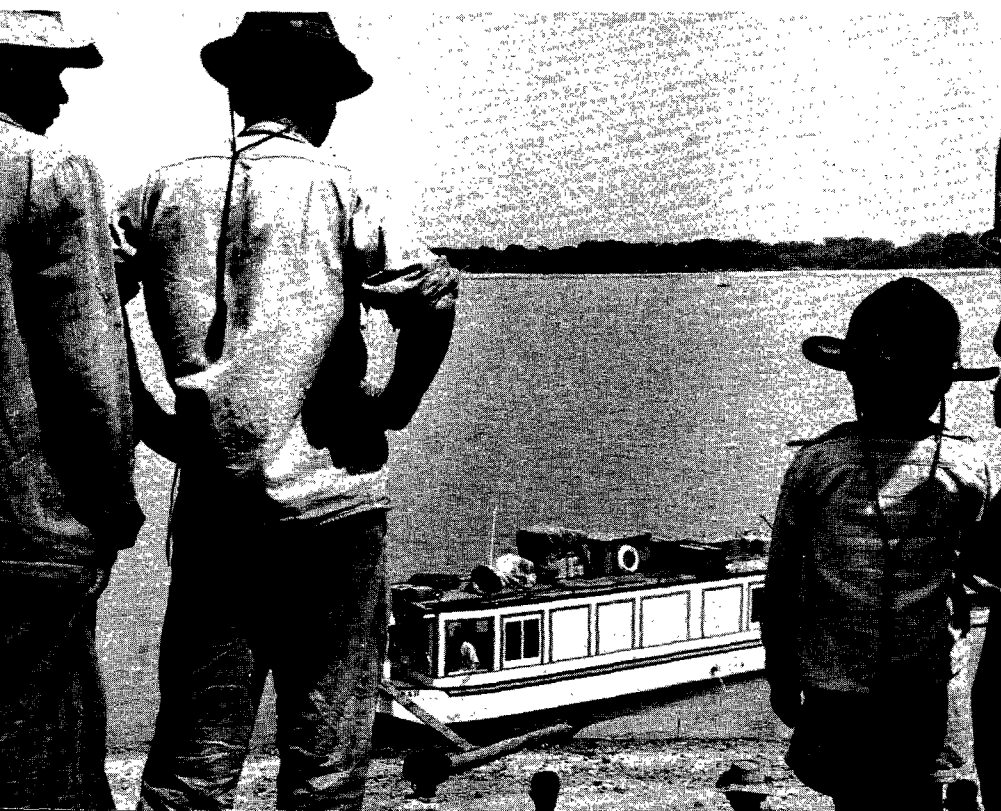
The *Luminar I*, built by Paul Sidel, has been in service since 1948, and is still used in treating the sick and preaching the gospel. The *Luminar II*, a modern floating hospital-clinic, entered service in February of this year. This launch, especially designed for our river medical missionary work, represents a new idea in launch construction. It provides adequate living quarters for our missionaries and their helpers, and has complete basic facilities for a medical-surgical clinic. It will soon be fully equipped, except for the most essential equipment of all—a missionary physician.

Our nurses are carrying on a strong medical missionary program, performing many procedures far beyond their official capacities. The *Luminar II* presents a real

challenge to our Christian doctors. We are praying earnestly that some physician will accept this challenge soon and make it possible to bring our medical launch work up to a higher professional level.

Come with us aboard the *Luminar II* for a routine voyage and observe this mercy mission at work. We leave the port of Pirapora early in the morning while the city is still asleep. Our destination is the Barra de Guaiqui, 20 miles downstream. Heavily loaded with medical, food, and fuel supplies, the launch travels around 15 miles an hour. The moment we moor the launch we are confronted by a group of people from the village nearby seeking medical aid. The muddy streets of the village are littered with mangy dogs, skinny pigs, and potbellied, nearly naked children in about equal numbers. The small and poorly ventilated mud huts and shops are built at the very edge of the street. Small boys with huge baskets of bread on their heads or trays of fruit on their shoulders go up and down the streets calling out their wares. Women and girls file by with five-

The *Luminar I* responds to a call for help.



gallon cans of water balanced on their heads, exchanging gossip, and giggling with embarrassment when they realize that someone is watching them.

During the morning the medical missionary and his well-organized helpers treat some 100 patients and extract about the same number of teeth. The entire crew are busy organizing the people, taking names, examining the sick, giving medicines, explaining two or three times how to take the medicine, extracting teeth, and maintaining order.

Among our 100 patients today are six cases of tuberculosis, 90 of intestinal parasites, five of active syphilis, three of rheumatic fever with heart disease, 25 of advanced anemia, 30 of dysentery and diarrhea, six of trachoma, four of tropical ulcers, four of hypertension, six needing various types of surgery, two of epilepsy, three of decompensated heart disease, 15 of malaria, three of kala azar, two of stomach ulcers, 40 of malnutrition and avitaminosis, three mental cases, six genito-urinary diseases, four of rheumatism, and several other diseases such as leprosy, jungle fire, fungus infections, abscesses, typhoid fever. Many patients suffer from three to six diseases at the same time.

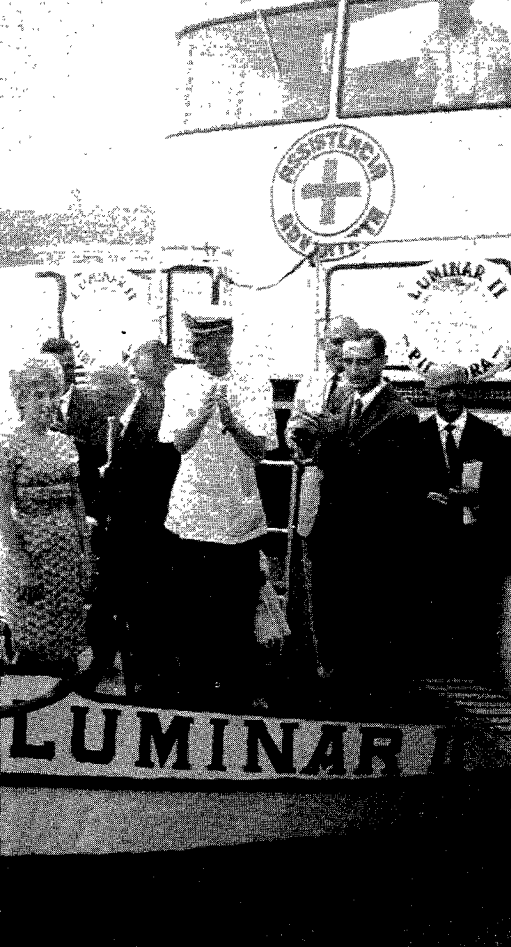
In the afternoon we hold clinic again, working as rapidly as possible. But, as usual, there is still a crowd waiting for treatment when the day comes to an end. With a meeting that night and many days of clinical work ahead, the missionary wisely sends the people away with the promise of treatment when the launch returns. There are very few objections, for the people know that no critically ill person is ever denied aid at any hour of the day or night.

After a quick bath in the muddy river water, and a light supper, the evening meeting on the riverbank begins. The projector is connected and the gospel presented with the aid of filmstrips. The missionary's family stays in the launch after dark, behind the screens, for clouds of malaria-carrying mosquitoes also attend.

After the meeting we visit with the people, using their simple manner of conversation. Then we may have two or three cases of hemorrhaging tooth sockets to treat, or a latecomer burning up with fever or trembling with the chills of malaria before we can think of sleep. But, alas! when this is done, there remain a repair job on the launch, reports, and perhaps an article for the REVIEW still to attend to.

Beginning Work on the São Francisco River

We began our launch work in Barreiras, a small river town way back in the interior of the state of Bahia. There we met L. B. Halliwell, who was rebuilding the *Luminar I*. The launch had been at anchor several years and required much labor to



Above: Group aboard the *Luminar II*, immediately after christening the ship with a bottle of water from the Amazon River. Upper right: First church group in Januária. Right: Donna Scofield explaining medication to a patient on the *Luminar II*.

get it ready for service. Elder Halliwell stayed there several months, supervising the work. His hard labor made our life in the launch much easier. While we were working on the launch we lived in a large house near the river.

One night a girl came running in from one of the back rooms, shouting, "Snake! Snake!" Elder Halliwell suggested that we go and kill it. We took a little kerosene lamp, and entered a small storeroom. There we found a very disturbed turkey hen sitting on top of a sack of corn. We chased her away, and looking behind the sack, saw a small black head. Since it was a small snake, I returned for the kill with a short-handled spade.

While Elder Halliwell removed the sack I prepared to strike. Before I could do so, the snake, about four feet long, leaped at us like greased lightning. Elder Halliwell fell backward and the light went out. I made a jab in the darkness and felt something wriggling. Continuing to hold the spade, I called for a light. When the light arrived, I saw that I had the snake pinned to the floor with its head scant inches from my hand, stretching to sink its fangs into my hand. Elder Halliwell found a club and finished it off. After the excitement, I learned that it was a jararacussu, a very poisonous snake. I was thankful the spade handle was no shorter!

We traveled upstream for ten days with

Elder Halliwell to Januária, where he obtained transportation to Rio de Janeiro. He had spent several months getting our launch ready and helping us begin our launch life. We missed his daily stories and his enthusiasm for launch work.

In Januária we rented a house and began a program of medical missionary work. We found three Adventists in the city, and laid plans to start a Sabbath school and a church. We worked one day each week downstream, two days upstream, and the rest of the week in the city itself. Downstream, in Rudiador, the crowds of people coming for treatments and teeth extractions stayed for our meetings at night. I decided to work there on Friday, and announced that night that we would all go by launch to Januária Sabbath morning for a meeting. I told the people to come early and bring their families to this special meeting in the city.

At seven o'clock Sabbath morning I was eagerly awaiting the people, but by seven-thirty no one had come. I was getting discouraged, because it takes 90 minutes to get back to Januária, and I wanted to have our first Sabbath school in the small rented house started on time. Then I saw something coming out of the woods. It was just a mongrel dog. But behind the dog was a little boy, behind the boy, a woman, behind the woman, a man, and behind him, a long line of people. Be-

fore I realized what was happening, the launch was full. There were more than 50 people, several dogs, sacks of corn, farina, beans, and six canoes tied on behind. At eight o'clock we started out for Januária, with babies crying and everyone excited with their first launch trip.

Every few minutes we were forced to stop and bail out the water from the dug-out canoes, but we finally arrived in Januária. Docking at the port, the people of the city stood wide-eyed and open-mouthed while that curious assortment of life filed out of the launch and started up the street for our first Sabbath school in Januária. Arriving at the house, we crowded into the two front rooms, sat on benches made of boards and kerosene cans, and sang the first song for Sabbath school. Every time the people stood up or sat down the kerosene cans clattered and clanged, but it was music to my ears, for our first Sabbath school had started with 50 members.

We continued this program every week, and soon the union president, Roger Wilcox, visited us and laid plans for an effort. We rented a hall and built benches, and the union evangelist, Enoch Oliveira, held the effort. Today, if you were to visit Januária you would find a primary school of 40 children, a church building, and 50 baptized members, all preparing for our Lord's return.

(First article in a series of three.)

A Priest and a Nun Purchase Adventist Books

By Charles C. Case, *President
Upper Amazon Mission*

A few days ago an interesting letter came from one of our colporteurs by the name of Juan. I would like to share it with you.

"DEAR PASTOR: I wish to express my gratitude to you and the mission committee for helping me obtain an outboard motor so that my companion and I can sell books on the many tributaries that empty into the Amazon River. I have been praying that the Lord would impress the committee to answer my request, as there are many villages that have not heard this message. Now He has heard and answered my prayer.

"I want to tell you of my last trip. I bought my passage on a small motorboat, and we headed upriver. When we arrived at Masisea, I left the boat and began to canvass. I knew that this was a small village, and that it was under the control of a Catholic priest. I walked right up to the large church there and asked for the chief priest. I was taken to him, and immediately presented him with the two books that I was selling—*Highways to Health*, by Dr. Harold Shryock, and *Christ's Object Lessons*, by Ellen G. White. I asked the Lord in a silent prayer to impress him to buy the two books, and after I finished my presentation, he said that he wanted both books and asked me how much they cost. I told him, and he immediately reached into his drawer, pulled out the necessary amount, and was my first cash customer in that village. He was very much impressed with the two books. About that time one of the nuns appeared. I presented the books and our magazines to her, and she was my second cash customer.

"The Lord blessed me in that little village, as I went from door to door, and I had to return for more books. During the time I was there I sold more than \$100 worth of books, and there are other customers awaiting my return.

"There are many such villages all along these rivers. I want to be the first person to reach them with this wonderful truth.



Breaking Ground in Renton, Washington

Ground-breaking ceremonies were recently held for a new church in Renton, Washington. Among those present and participating in the service was Miss Florence Krumm (right), one of the charter members of the first little church. Leading out in the ceremonies of the day were N. R. Dower (left), president of the Washington Conference, and Charles Betz, pastor of the church.

MAE WESTBY, *Press Secretary
Renton, Washington, Church*

Time is short and I want to do my part so that many can go to heaven with Jesus forever.

"Sincerely your brother in Christ,
"JUAN BARDALES."

Juan is one of seven colporteurs. It is a thrill to receive letters such as this, and to know that our colporteurs are brave for the cause of God. Many of our good Catholic friends and leaders are buying the literature that our colporteurs are selling. The Lord is opening up the way for the work in the Peruvian jungle, and we look for bigger and better results in the future.

At the end of the first half of 1962 our colporteurs had sold more than in all of 1961. Pray that the Lord will bless this great work in the Amazon basin of Peru.

On the Frontiers With Seminary Training

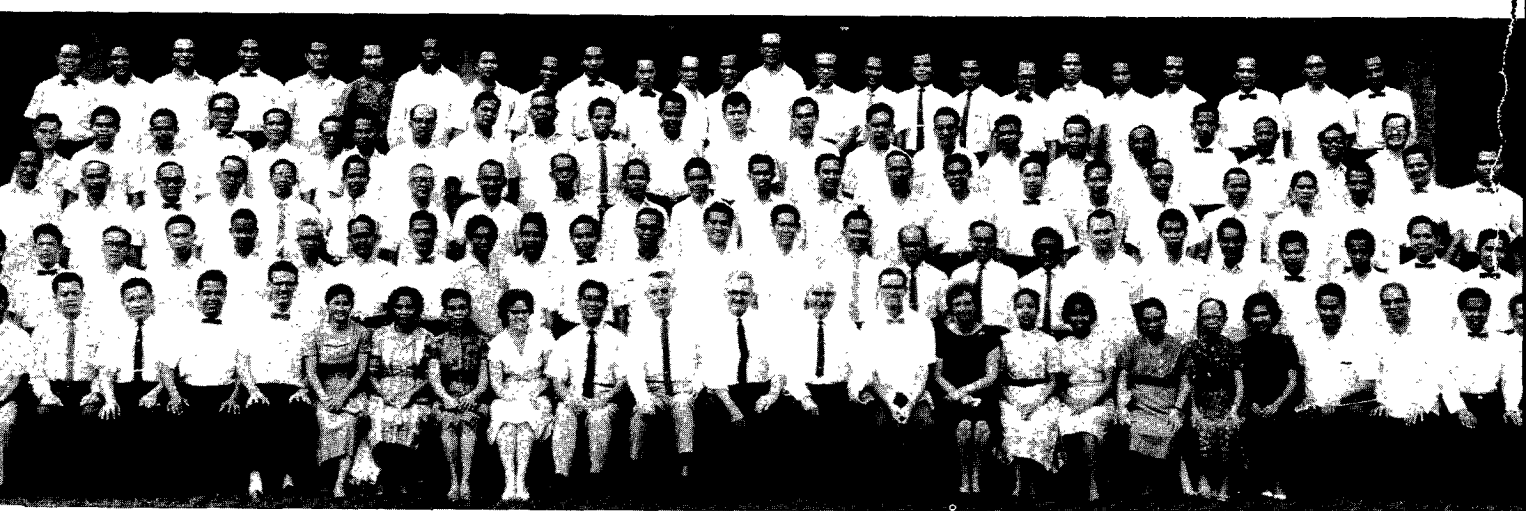
By Edward Heppenstall
*Department of Systematic Theology
Andrews University*

The Seventh-day Adventist Theological Seminary at Berrien Springs, Michigan, is vitally concerned with the theological competence of our ministry all around the world. The Seminary Extension School conducted at Philippine Union College in Manila during April and May of this year brought together almost 120 workers from all areas of the southern portion of the Far Eastern Division. The faculty consisted of Boyd Olson, educational secretary of the Far Eastern Division and associate director of the school; Thomas Blincoe, of Japan Missionary College who is under appointment to teach in the Department of Theology at Andrews University; R. Allan Anderson of the General Conference Ministerial Department; Elton Wallace, head of the department of religion at Philippine Union College; and the writer.

An Extension School is actually part of the normal activity of the Seminary itself, except that classes and instruction are offered away from the Seminary center. The purpose of the school conducted in Manila was to provide instruction in four vital areas—righteousness by faith, the Apocalypse, worship, and the Reformation. In these classes, growth in Christian experience and the enrichment of one's personal life with God were major objectives. At the close of the school session diplomas were awarded.

One or two such Extension Schools are conducted each year in different areas of the world. Whereas half a dozen students from any particular area might make the long trip to the United States to study at the Seminary itself over a five-year period, the benefits of Seminary training are thus carried to 100 or more. In time, the majority of our workers around the world thus receive benefit from the Seminary. Most of these workers would otherwise never have the opportunity and the impetus to advanced study.

In Manila we studied together for seven weeks. There were lectures and discus-



Faculty and students of the Extension School conducted by Andrews University for workers of the Far Eastern Division.



Some of the 64 women at Andrews University who received Lay Nutrition Instructor Certificates at the close of the spring semester.

out that will help the group to understand, recognize, and avoid food faddism and nutritional misinformation. Professional ethics were stressed. Valuable bibliographies and materials were given to the class.

During the summer session E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference, spoke to the members of the Graduate Guild. His inspirational message was much appreciated.

Plans have been laid by the Graduate Guild for an enlarged program for the 1962-1963 school year. We are anticipating a hearty response from this year's group of young women of the Graduate Divisions.

Australasia Launches New Bible Course

By W. R. L. Scragg, *Director*
Australasian Voice of Prophecy

Coordinated evangelism! This has been the goal of the Adventist Church throughout Australasia over the past few years. As never before the departments of the church are teaming with the evangelists, the colporteurs, the teachers, and the church members to bring a fruitful harvest of souls.

During the seventy-fifth anniversary of the beginning of the work in Australasia the first full-scale plan for coordinated evangelism got under way. We called it

Operation Jubilee. So successful was it that previous records for baptisms were eclipsed.

This year has seen the launching of a new plan under the title Blueprint Evangelism. As the name indicates, it is a plan that follows closely the instruction given by the servant of the Lord. Its aim is to enlist every church member, every minister, and every worker in an evangelistic outreach.

The keystone of Blueprint Evangelism is the launching of the Australasian Voice of Prophecy's new Bible study guide *Take His Word*. This simple and attractive course is adapted from the one currently in use in North America and Great Britain. For years the radio-TV department and the home missionary department have sensed the need of a course that our lay people could make their very own, delivering some of the lessons and developing the interests. The Voice of Prophecy cares for the test sheets and mails out succeeding lessons.

An attractive four-color leaflet was adopted from our British brethren. A radio-TV log for Australasian broadcasts of the Voice of Prophecy and Faith for Today was added. At first we thought in terms of 150,000 leaflets, but raised our sights to 300,000 as we saw the possibilities of the new course. Others saw even greater possibilities, and our conferences ordered additional leaflets until 870,000 were printed. This equals about one for every three homes in our fields. We hope to blanket many of our cities and towns with these leaflets.

To our joy and gratification the Lord has greatly blessed this new plan. In the first ten weeks more than 9,000 applications have been received, the majority as a result of leaflets left by our members in a program of home visitation. This figure will continue to rise in the coming weeks as more and more conferences join in the project. New Zealand reported 600 applications for the initial mailing from the Voice of Prophecy Bible school in Auck-

Bismarck-Solomons School of Evangelism

A school of evangelism was recently conducted by G. Burnside, ministerial secretary for the Australasian Division, in the Bismarck-Solomons Union Mission. E. A. Boehm, president of the mission, and Pastor Burnside are in the center of the middle row.

F. G. CLIFFORD





New Hospital in Port of Spain, Trinidad

The new Port of Spain, Trinidad, Community Hospital was built and is operated by the Seventh-day Adventists. This is probably the finest hospital serving the eastern Caribbean region.

sions. All of those in attendance committed themselves anew to the proclamation of the everlasting gospel. Many told me that they were returning to their fields of labor different persons than when they came.

Resolution on Spirit of Prophecy

[Following is a resolution that was voted at the General Conference session Friday, August 3, 1962. We did not get it into the published bulletin, and are therefore asking that it be published in this issue of the REVIEW.—W. R. BEACH.]

WHEREAS, The Lord through the Spirit of Prophecy has spoken to His church in these last days "to bring the minds of His people to His word" (*Testimonies*, vol. 5, p. 663); to impart to us a clearer understanding of future events and our mission and destiny as a people; to call attention to Bible "principles for the formation of correct habits of living" (*Testimonies*, vol. 5, pp. 663, 664); "for the comfort of His people" (*Early Writings*, p. 78); and to prepare us to meet the Lord, and

WHEREAS, The Spirit of Prophecy counsels have been given to build unity in God's church and to cause His people to "see eye to eye and be of the same mind" (*Testimonies*, vol. 3, p. 361); "to correct specious errors and to specify what is truth"—E. G. White letter 117, 1910; and to "confirm the faith of" His people "in the position they have taken" (*Selected Messages*, book 1, p. 41); and

WHEREAS, The experience of the years has taught us the wisdom of these counsels—wisdom that is sorely needed as we enter the last days of conflict, when the people preparing for the second advent of their Lord need the special guidance God has so graciously provided; therefore

Resolved, that we express to God our deep-felt gratitude for the gracious provisions He has made in the Spirit of Prophecy writings for the protection and

guidance of His church, and further

We recommend: 1. That church members throughout the world be urged to study carefully and give earnest heed to the Spirit of Prophecy counsels.

2. That they be encouraged to continue to build Spirit of Prophecy libraries in their homes that they might have at hand the wealth of counsel so vital in this hour.

3. That a special effort be made to encourage the purchase and use of E. G. White books that offer instruction in soul-winning work and guidance to the church in its last final effort to win men to God's kingdom.

4. That we call to the attention of Seventh-day Adventists, and especially new members, the sound knowledge concerning the Spirit of Prophecy which may be theirs as the result of pursuing courses of study, such as the Prophetic Guidance Correspondence Course, and that our pastors be encouraged to conduct Prophetic Guidance schools periodically in their local churches.

5. That pastors and church officers be encouraged to continue their observance of Spirit of Prophecy Sabbath each year, devoting the preaching hour of the Sabbath to a consideration of this theme.

6. That we earnestly urge our brethren in overseas areas:

a. To press forward with unabated zeal in the excellent work of translating and publishing the Spirit of Prophecy books in the languages of their constituencies;

b. To take full advantage of the newly designed "Spirit of Prophecy Book of the Year" plan which makes available to all English-reading members one basic E. G. White book each year at a greatly reduced price;

c. To participate heartily in the newly designed plan for making the English editions of the E. G. White books available to workers at prices within their purchasing power, capitalizing on the great potential of the English-reading ability of many of our overseas workers.

d. To promote Prophetic Guidance courses in their languages.

7. That church members in all lands be reminded that it is increasingly essential that the writings be studied in their proper context in the E. G. White books.

8. That we encourage workers and laity to avail themselves of the new three-volume *Comprehensive Index to the Writings of Ellen G. White* which will serve as a most valuable aid in the study of the Spirit of Prophecy counsels.

9. That the leaders of our publishing work, and literature evangelists throughout the world, be encouraged to undertake, with an increasing sense of the time in which we live, the ever-widening distribution of the subscription editions of the Spirit of Prophecy books that are designed to enlighten the world concerning the times in which we live, and the dramatic issues just before us.

Andrews University Classes for Students' Wives

By Dr. Ruth Murdoch, Sponsor
Andrews University Graduate Guild

Each year the Women's Graduate Guild of Andrews University sponsors several free classes that are open to students' wives and to women students. Many young women whose husbands are preparing for the Lord's work are here, but often the wives are not able to enroll for regular course work. Classes are sponsored by the Graduate Guild so that these women may get the greatest possible benefit from their stay at the university.

Last school year the following classes were offered: The Woman Counselor, Food and Nutrition, Child Guidance, Good Taste in Dress, Sabbath Observance for Children and Youth, Sabbath School Teaching Devices, and Interior Decorating. The classes were greatly appreciated, and attendance was between 70 and 80 each week.

A very profitable evening was spent by the families of the graduate divisions when Fred Beavon, Lake Union Missionary Volunteer secretary, demonstrated how to conduct an MV social for the youth of the church.

Many of the young women who are now in the field have written of their appreciation. They tell how very useful these classes have been to them, and how they have used the materials that were provided.

At the close of the last class of the spring semester 64 Lay Nutrition Instructor Certificates were distributed to those who had attended the nutrition classes taught by Mrs. Alice Marsh, professor of home economics and nutrition at Andrews University. Three who renewed their certificates assisted with the organization, administration, and teaching of the classes. Forty-nine members of the class were wives of Seminary and Graduate School students.

The course emphasized nutritional allowances for all age groups and how to meet them with food that is readily available—fruits, vegetables, grains, dairy products, and nuts. Principles were pointed



The Voice of Youth speakers who conducted a successful series of meetings on Guam, with their advisers.

Finally, Pastor Jimeno wrote: "With the blessings of God, we closed our Voice of Youth meetings last Friday night. Several of our young people told why they are Seventh-day Adventists. Last Saturday night 13 persons responded to the call to come forward, signifying their desire to follow the Lord all the way. Seven of this number are young people. The combination of Voice of Youth activities with evangelistic meetings and Bible studies works very well here in Guam."

The Missionary Volunteers of Guam have now had a taste of sharing their faith. They are planning to hold another Voice of Youth series in our new Talofoto church before the end of the year. This is the spirit of dedicated youth with a vision! Pray for the fine young people on Guam as they go forward with the message.

A Visit to Chiapas South Mexico

By Roy F. Williams
Secretary-Treasurer
Mexican Union Mission

Recently I visited our believers in Luis Espinoza, headquarters for the Chiapas district, which includes 29 church groups in the South Mexican Mission. This small village, tucked away in a picturesque valley in the mountains of Chiapas, is connected with Tecpatán by a bridle path over very uneven terrain, which makes walking quite an exertion. The journey can be made in four hours on horseback. Tecpatán is six or seven hours away by bus from Tuxtla, capital of the state of Chiapas.

Esteban Leon, departmental secretary of the South Mexican Mission, and the local worker, Samuel Hipolito, accom-

panied me on this trip. Our objective was to hold a church officers' convention for the district. The journey was divided into two days, in order to hold a special evening meeting at San Pablo. There, as in Luis Espinoza, the brethren greeted us with open arms, and the families that entertained us gladly gave us their own sleeping accommodations. More than one family slept on the floor.

It was an inspiration to visit with these brethren. Their little houses are made of bamboolike poles plastered with adobe for walls, and with clay tiles for the roof. Usually the furnishings consist of one or two beds—a wooden frame with a rope mattress—a hammock or two, a table, a

few simple chairs, and the fireplace for cooking. But they are happy in the hope of a soon-coming Saviour.

As I spoke to the large congregation gathered at Luis Espinoza for the opening meeting, I could see true happiness that does not consist in an abundance of this world's goods reflected in many faces.

The attendance at the Sabbath services was approximately 500, and in the afternoon 72 of these precious souls were added to the church in an impressive river ceremony. Twenty of those baptized are from the Chamula tribe. They do not speak Spanish, but the Zotzil dialect.

Reports from the ordained ministers of the South Mexican Mission indicate that approximately 200 were baptized during the first quarter of 1962. The mission goal for this year is 700.

*From Home Base
to Front Line*

Miss Alice Ruby Williams left New York City on August 16, returning after a short furlough to Beirut, Lebanon. Miss Williams is a Bible instructor in the Middle East Division.

Dr. and Mrs. T. J. Littlefield and three children, of Bakersfield, California, left Miami, Florida, August 16, going to Jamaica. Dr. Littlefield is to serve as a physician in the Andrews Memorial Hospital.

Elder and Mrs. A. J. Johanson sailed from New York City on the S.S. *Maasdam*, August 16, for England, en route to India, returning after a short furlough. Brother Johanson will continue as president of the Northwestern India Union.

Dr. and Mrs. Ralph F. Waddell and son left Oregon City, Oregon, August 19, returning after furlough to Singapore.



The group of 72 recently baptized at Luis Espinoza, Chiapas, in southern Mexico.

land. Already the results have eclipsed any previous course offered.

The first visits are now being made by our lay people, as they take lessons 7 and 8 to the homes of the people. Among the names that have been submitted for the course are many from other Blueprint Evangelism projects such as the Tell Ten plan of the MV's, and the Sabbath School Visitors' Day. Our youth at Australasian Missionary College have found 350 people to visit with the Take His Word course.

Toward the end of the year Blueprint Evangelism calls for a three-week reaping campaign in our churches, to which Take His Word and other interests will be invited. The enthusiasm shown by our lay people and ministers for the new Bible guide is being shared by the students themselves. Many of these as they return the test sheets have indicated their joy for this opportunity to study the Bible.

Sample comments are: "Most interesting," "Extremely enlightening and reasonable," "The most readable set of booklets of their kind I have seen." At the Sydney and Auckland Voice of Prophecy Bible schools, special mailing days for Take His Word have meant many hours of hard work, but we rejoice in the way the lessons and booklets are being received.



Two Ordained in Oregon

On Friday, July 6, 1962, Donald M. Wilson (left) and James L. Hiner (right) were ordained to the gospel ministry. The ordination took place following a camp meeting sermon by W. A. Fagal. E. L. Walde offered the ordination prayer, and A. C. Fearing gave the charge. The newly ordained ministers were welcomed to the work of the gospel ministry by H. L. Rudy, president of the Oregon Conference. Elders Wilson and Hiner are pictured here with their families.

H. L. RUDY, *President Oregon Conference*



Herbert White (standing), home missionary secretary, Australasian Division, discusses first Take His Word reports ready for dispatch to local conferences, with Walter Scragg, Australasian Voice of Prophecy director.

Tacoma, Washington, Regional Church Organized

By Mary Belle Sterling

An intense desire to realize the dream of a Regional church in Tacoma, Washington, led J. H. Laurence to that city on April 15, 1960, assisted by his Bible instructor, Mrs. Mary Belle Coleman

Sterling, and Brother and Sister John S. Hunter. A series of meetings was conducted there. Arthur Bushnell was called by the Washington Conference to intern in Tacoma in the fall of 1961.

On June 30, 1962, N. R. Dower, president of the Washington Conference, met with 31 believers and organized them into a church body.

Today we have two organized Regional churches in the Washington Conference. J. H. Laurence is the district leader for these two churches.

Voice of Youth Effort in Guam

By C. D. Martin, *Departmental Secretary Far Eastern Division*

"Will Christ Return to This Earth Again?" was the subject presented by Vivian Ulloa and George Taitano on the opening night of the first Voice of Youth evangelistic effort ever held on the island of Guam. These two Missionary Volunteers were among the fine group of youth who worked faithfully and willingly from the opening program in March until the meetings successfully closed in May.

Under the careful direction of E. A. Jimeno, MV secretary of the Far Eastern Island Mission, the youth carried on a well-organized campaign. This project came as a direct response to the Message to Millions Crusade launched at the 1961 Far Eastern Youth Congress held in Manila. Thomas Flores, who, with Vivian Ulloa, was a delegate to the congress, also took part in the effort.

Pastor Jimeno writes: "Around 4,000 handbills were passed out by our young people to the different villages for two successive Sabbath afternoons prior to the opening night. We also advertised the meetings in the *Guam Daily News*. Our attendance the first night was good. We had more non-Adventists in the audience than at any previous meetings of this kind. Last Friday a 16-year-old Guamanian girl gave a stirring appeal at the close of her talk, and the people were touched by her message."

Such were the enthusiastic and encouraging reports that kept coming from this youth project. Color slides were occasionally used to add interest to the program. The academy choir, under the direction of Mrs. Robert Greve, added much to the inspiration of the meetings. The pastor of the church, G. A. Haas, gave his loyal support to the campaign and guided the youth.

venient to residents of Massachusetts and New York. Inquiries, and even patients, have come from Florida, Maryland, and other States. During the nine months since its opening, 50 patients have been cared for and spiritual activities have increased, with regular religious services planned by the local pastor and laymen. Already former patients and relatives of patients have attended church or are receiving Bible studies. Frank L. Jacobs is the administrator and David W. Ruggles, a Seventh-day Adventist physician, maintains his private office in the building and provides additional medical supervision.

COLUMBIA UNION

► The Forest Grove church in Cheswold, Delaware, celebrated its fifty-ninth anniversary and opening day for the newly remodeled church building on June 9. Members and friends donated many hours of labor in redecorating the church and adding a fine new section which contains rest-rooms, a Dorcas room, and a children's Sabbath school chapel. It is one of the oldest churches in the Chesapeake Conference, and one of the few churches that still maintains a cemetery for its members.

► Mrs. Launa Blanche Lowe, 71, cannot get out of a wheel chair without help. On May 26 two ministers placed her in a straight chair, and lowered her into the baptismal pool. An invalid of 30 years, Mrs. Lowe was unable to attend her former church. Mrs. Jewell Sprague learned through a neighbor that Mrs. Lowe was interested in the Bible and studied with her. "It's so good to be back in church again," says Mrs. Lowe, "especially God's remnant church." Mrs. Lowe joined the Sligo church in Takoma Park.

► Cyril Miller has been elected new secretary of the religious liberty, medical, and ASI departments of the Columbia Union Conference. Previously Elder Miller served as secretary of the religious liberty department of the Southwestern Union Conference, in addition to his duties as church development secretary, public relations secretary, and editor of the *Southwestern Union Record*. Elder Miller arrived early in September to take up his duties.

NORTH PACIFIC UNION

► The Mittleider-Beaman-Harbeson evangelistic team began a three-week campaign in the Arlington-Cedar Home district of the Washington Conference on September 15. The services are being held in Arlington in an air cathedral.

► Ministers recently invited to join the field staff in the Washington Conference include the following: R. R. Henneberg, returning from evangelistic work in Costa Rica; Lester Rasmussen from Ethiopia; and Bob Seamount from the Voice of Prophecy. Each man will head a district.

► Since July, 1957, Dr. Harold Gates has been practicing in Orofino, Idaho, but at present he and his family are en route to Georgetown, British Guiana, where he will enter mission service and be associated with Dr. Oliver Pogue in the Davis Memorial Clinic and Hospital. Mrs. Gates is a registered nurse.

► Ground-breaking ceremonies for "The Village," a senior citizens retirement home to occupy 12 acres of land in the Portland, Oregon, area, took place on August 9. Plans have now been completed for the construction of 120 apartment units, together with chapel, recreation hall, library, hobby shops, administration office, commissary, infirmary, and dining room. V. T. Armstrong is executive director, V. G. Coleman is chairman of the board, and Joseph Peterkort is secretary-treasurer of North Pacific Homes, Inc.

PACIFIC UNION

► J. W. L. Evans of the Texas Conference, a 1947 graduate of Southern Missionary College, became the public relations and radio-TV secretary of the South-eastern California Conference in mid-August. The public relations work had been carried by Melvin Jacobson who will now devote his full time to the religious liberty and temperance departments. Lester Hallsted carried the radio-TV work along with the home missionary work, and he will continue his duties as home missionary secretary.

► An ordination service was held September 8 in San Bernardino following an It Is Written rally with G. E. Vandeman. Ordained were Elwood Staff, newly appointed pastor of the Banning church; Eddie Card of North San Diego; and R. B. Lewis, academic dean of La Sierra College. Speaker for the occasion was R. R. Bietz, president of the Pacific Union Conference. Other ministers participating in the service were G. E. Vandeman, C. Lester Bond, and R. C. Baker.

► Thirty-two students received diplomas at the September 9 graduation service of the Glendale Sanitarium and Hospital School of Nursing. Speaker for the Friday evening consecration service was Don Mulvihill; the baccalaureate speaker was Harold Richards; and the commencement address was given by Carrol W. Parcher, publisher and editor in chief of the *Glendale News-Press*.

► Three additional appointments to the staff of La Sierra College have been announced as follows: Alice E. Gregg of Los Angeles as assistant librarian; Mrs. Lucerne French of Van Nuys, California, as assistant registrar; and Mrs. Pearl E. Wolfson of Sacramento as director of the student health service.

► In mid-September an intensive It Is Written campaign was launched in the Southern and Southeastern California conferences. George Vandeman, speaker for this television program, was in the area to speak at a number of rallies and give instruction in preparation for this evangelistic endeavor.

► The goal of 3,000 members set at the Arizona Conference 1961 constituency meeting was passed at the close of the second quarter of 1962 when the total membership stood at 3,082, reports Henry T. Bergh, conference secretary-treasurer.

► Liane Marin of Pacific Union College has joined the Central California Conference office staff and is working in the Book and Bible House and in the association office.

NOTICES

International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Thursday, October 18, 1962, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 11:00 A.M., October 18, 1962, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
J. W. PEEKE, Secretary

General Conference Insurance Service

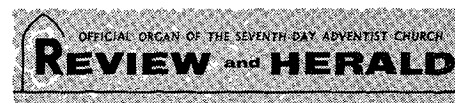
The annual meeting of the General Conference Insurance Service will be held at 11:00 A.M., October 18, 1962, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of three directors for the term of three years.

General Conference Insurance Service
J. W. PEEKE, Manager

Church Calendar

Review and Herald Campaign

	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20



In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey W. B. Ochs, Presidents of all Divisions
Circulation Manager:	R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Dr. Waddell will continue as medical secretary of the Far Eastern Division.

Elder and Mrs. George W. Munson and two children sailed on the S.S. *Yaka* from San Francisco, California, August 19, returning after furlough to Korea. Brother Munson serves as an evangelist in the Korean Union Mission.

Elder and Mrs. Warren I. Hilliard and four children sailed on the S.S. *Yaka* from San Francisco, California, August 19, returning after furlough to Japan. Brother Hilliard will continue service as an evangelist in the Japan Union Mission.

Elder and Mrs. P. G. Werner left New York City on August 21, returning after furlough to Rwanda, Africa. Brother Werner serves as a departmental secretary in the union.

Mr. and Mrs. Eugene Wilbur Rau and two children left Seattle, Washington, August 21, returning after furlough to Singapore. Brother Rau is science and mathematics teacher in the Far Eastern Academy.

Miss Myrtle May Fitzgerald left New York City on August 23, returning after furlough to Thailand. Miss Fitzgerald is a teacher in the Ekemai School, in Bangkok.

Dr. and Mrs. Ronald E. Krum and two children sailed on the S.S. *African Gulf* from New York City, August 23, en route to Ghana, West Africa. Dr. Krum has accepted a call to serve as a physician in the Kwahu Hospital.

Pastor and Mrs. C. V. Brauer and three children left New York City on August 26, returning to the Middle East Division after furlough. Brother Brauer is to be home missionary and Sabbath school secretary for the Middle East Division.

Dr. Reuben A. Sprengel, of Glendale, California, left Los Angeles, California, August 26, for Thailand. Mrs. Sprengel and the children are to leave in June, 1963. Dr. Sprengel will serve as a physician in the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Arno Kutzner and child, of College Heights, Alberta, Canada, sailed on the S.S. *Sumatra*, from Vancouver, British Columbia, August 25. Brother Kutzner is to be principal of the Lowry Memorial Higher Secondary School in Krishnarajapuram, India.

W. R. BEACH

The Printed Page in South Africa

By D. K. Short, General Manager
Sentinel Publishing Company

Africa is rapidly absorbing all that modern science and technology have to offer. Its need for the gospel, however, is the basic problem facing this vast continent today. For millions of its people the printed page will be their first contact with the Advent message. The Sentinel Publishing Company, which serves the southern half of the African continent, was established in 1916 to meet this need.

There is no way of knowing the total number of pages of literature that have been published since the Sentinel began its work, but we do know that it is unique among the publishing houses around the

world. Literature is printed in more than 20 different languages. The physical task of translating, printing, and carrying in stock large numbers of books in these different languages, creates a huge problem. The forty or more employees of this publishing house are committed to the task of keeping this stream of literature flowing into the field.

Pray that the printed page in Africa may truly fulfill God's purpose for this time.

Radio Has the Power

By Theodore Carcich, Vice-President of the
General Conference for North America

Our age, notorious for its exploding population and desperate urge for education, industrialization, and nationalism, needs the gospel of Christ. Especially is this true of the people, nations, and continents which, although dormant for centuries, are suddenly awake and elbowing for a place in the economic sun. This awakening, attended as it is by disturbed conditions and restrictions, often hampers conventional methods of evangelism.

As a denomination, we need to utilize fully the one agency that has the power to bypass the roadblocks to world evangelism. Radio has that power. Its slim fingers reach everywhere. No part of the world is out of bounds for its penetrating voice.

Obstacles that baffle ordinary means of communication constitute no problem for radio. Circling the world in less than a second, it can outspeed the fastest rocket. It can span oceans, scale prison walls, burrow into inaccessible apartment houses, blanket entire cities, search out a lonely cabin in the fastnesses of the mountain, and hurdle over formidable political boundaries. Radio's pervading and probing voice can present the gospel anywhere and everywhere, quickly.

Consider, therefore, the power of the Voice of Prophecy broadcast as it is heard each Sunday over 433 overseas stations and 574 in North America. This is equivalent to 1,007 evangelistic meetings each

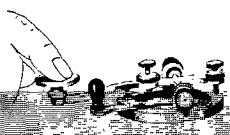
Sunday, with a listening audience of untold millions. What tremendous power and possibilities reside in radio!

Along with this weekly broadcast goes the Voice of Prophecy Bible Correspondence School. Already 1,374,063 corrected test papers of Bible lessons have been mailed throughout the North American Division alone. This is equal to that many Bible studies given. Each week more than 10,000 letters from interested listeners pour into the Voice of Prophecy office in Los Angeles, California. Hundreds upon hundreds of Voice of Prophecy students are baptized annually. The total cost per year for the North American broadcast and Bible school is \$1.4 million.

The large offering contributed last October helped the Voice of Prophecy recover 67 stations that were "lost" due to increased station costs. What our people give this year will determine whether we can retain these stations. The offering goal for North America is \$300,000, or a per capita of nearly one dollar. Many will gladly give large amounts for this mighty evangelistic endeavor.

As you consider the size of your gift, bear this experience in mind: "A colporteur called at a humble cabin in the foothills of the mountains. There he found an old man living alone. As the colporteur talked with him the old man said he knew there was a God. Pointing to a little old radio, he said that the 'boys at the store' had given it to him, and that he listened every Sunday to the voice of God. He said, 'When I turn it on, the voice says something about a voice in the wilderness, then some boys begin to sing and they always say that Jesus is coming again. It is so real, I go to my window to see if He is really coming. I know when that man speaks it is the voice of God, for I can tell by the way he talks.'"

Such experiences could be multiplied. Don't you think we should give the Voice of Prophecy the \$300,000 it needs to keep the gospel going to all the world? Radio has the power to evangelize. Let us not shut it off. Give liberally on Sabbath, October 13.



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern.

ATLANTIC UNION

► Gerhard F. Hasel joined the Southern New England Conference working force in September. He will work as a ministerial intern in the Boston area under the direction of G. A. Coffen. Pastor Hasel is a graduate of Atlantic Union College and continued his studies at Andrews University, where he obtained his M.A. degree in 1959 and his B.D. degree in 1962.

► South Lancaster Academy held its first

summer session in several years this past summer. Richard Wuttke taught world history and Eugene C. Christoph instructed a geometry class.

► Geer Memorial Sanitarium and Hospital in Canaan, Connecticut, licensed as a chronic and convalescent hospital, was opened last fall by a group of Southern New England laymen dedicated to furthering our medical work in new areas. It is the only Seventh-day Adventist medical facility serving populous Connecticut. However, its location also makes it con-

... and to think they're doing it again - it's still \$3.95!



ACT NOW

Let the blessings of the "good old REVIEW" be yours
CAMPAIGN SPECIAL \$3.95

Campaign extends from September 15 through October 13, 1962.

SPECIAL MONEY-SAVER ORDER FORM

Local church missionary secretary or _____ Book and Bible House.
 Please enter my subscription as checked below.

New Renewal

- | | |
|---|--------|
| <input type="checkbox"/> Review | \$5.95 |
| <input type="checkbox"/> Instructor | 6.50 |
| <input type="checkbox"/> Junior Guide | 5.50 |
| <input type="checkbox"/> Life and Health
(SDA rate, 1 yr. \$3.50) | 5.50 |
| <input type="checkbox"/> Worker | 3.75 |
| <input type="checkbox"/> GO | 2.25 |
| <input type="checkbox"/> Liberty | 1.25 |
| <input type="checkbox"/> Review and Instructor | 12.45 |
| <input type="checkbox"/> THE GEM TRIO
(Review, Instructor, Life and Health) | 17.95 |
| <input type="checkbox"/> THE GEM TRIO with Junior Guide | 23.45 |
| <input type="checkbox"/> THE GEM TRIO with Worker | 21.70 |
| <input type="checkbox"/> THE GEM TRIO with GO | 20.20 |
| <input type="checkbox"/> Review, Instructor, Guide | 17.95 |
| <input type="checkbox"/> Big Four
(Review, Life and Health, Liberty, GO) | 14.95 |
| <input type="checkbox"/> Big Four and Junior Guide | 20.45 |
| <input type="checkbox"/> Family Group
(Review, Instructor, Life and Health, Liberty, GO, Worker) | 25.20 |
| <input type="checkbox"/> Family Group and Junior Guide | 30.70 |

Regular Price	Campaign Price
\$5.95	\$3.95
6.50	5.75
5.50	5.00
5.50	2.75
3.75	3.25
2.25	2.00
1.25	1.00
12.45	9.70
17.95	10.95
23.45	15.20
21.70	13.70
20.20	12.85
17.95	13.45
14.95	8.25
20.45	12.50
25.20	15.95
30.70	20.20

U.S.A.—Prices Higher in Canada *



mail coupon today

* Postage is added to these prices where papers go to other countries.
 Order at once while campaign prices hold. Enclosed \$ _____
 Name _____
 Address _____
 City _____ Zone _____ State _____

Order From Your Book and Bible House

REVIEW AND HERALD PUBLISHING ASSOCIATION, Washington 12, D.C.

News of Note

British Union Conference Session

Three hundred and twenty-nine delegates from England, Wales, Scotland, and Ireland, representing 157 churches and companies, gathered at Watford, England, for the British Union Conference session. Re-elected were J. A. McMillan, president, and C. Wilson, secretary-treasurer. W. J. Newman, former president of the Scottish Mission, was asked to be publishing secretary of the union, and A. C. Vine secretary of the home missionary and Sabbath school departments. E. R. Warland will take charge of the Bible correspondence school. Other departmental secretaries were re-elected.

Despite the general lethargy and indifference of the public toward religion in this field, the Advent message continues to reach men and women. During the past quadrennium 2,130 souls were added to the church. Pastor McMillan pointed out that this represents the largest addition to the membership in Adventist history in the British Union.

All departments and activities show a constant, steady growth. Leaders and delegates pledged to make the next quadrennial period the most productive and fruitful ever.

R. S. WATTS

Coming in the Review

We think you ended your reading of the ten special General Conference issues with the exultant conclusion that the Advent Movement is spreading rapidly and growing gloriously over the earth. What you there read simply illustrates the kind of good things that will be coming in the REVIEW in the days ahead. The ever-expanding program of the cause will be set forth weekly, in prose and pictures. But more than that, there will be a constant flow of articles from church leaders and correspondents who will present the Advent principles and standards and the world developments that are fulfilling prophecy.

For example, within a few weeks there will begin a series of articles on the Vatican Council at Rome. By special arrangement with the Northern European Division the REVIEW is borrowing one of their key men and flying him to Rome to write a firsthand story of the council. We have asked him to provide, first, a background article, then an account of the opening day, then follow-up articles that will discuss the main items to be considered. He has been accredited as a press representative by the Vatican. That means he will write firsthand. His fluent use of four languages will enable him to interview most church dignitaries without the handicap of an interpreter.

You will not want to miss an issue of the REVIEW for the coming months. Perhaps even more important, if you are a

pastor or church officer, you will not wish any of your church members to miss an issue. Now is the time to secure subscriptions at the exceptionally low price of \$3.95. All the blanks necessary for the campaign have been mailed to your church. The plan of telephoning members for their subscriptions worked wonderfully last year. It will work even better this year. With you, we wish to see all our people better informed and more ardent Adventists than ever before.

From Trial to Triumph in Student Colportage

Clifford Ferguson, a student colporteur working in Chicago for the Lake Region Conference this past summer, encountered what seemed to be insurmountable difficulties. After earnest prayer and careful study of the situation he felt impressed to begin work a little farther to the west, and to call first on ministers of other denominations. God wonderfully blessed this decision, and during the summer he had invitations to speak in seven different churches, all of which he accepted.

The ministers of these churches gladly gave him their membership lists, with the result that he sold some 200 copies of *Your Bible and You*. When deliveries are

completed, Brother Ferguson expects that another 200 or so will have been placed in the homes of the people who have ordered them.

In This Issue

Our cover article this week is by Laurentino E. Gonzaga, chaplain of the Manila Sanitarium and Hospital. Elder Gonzaga reviews a series of recent statements by religious leaders on the subject of Catholic-Protestant unity. In view of the Second Vatican Council scheduled to open in Rome on October 11, this subject becomes one of major current interest.

On page 5, L. E. Froom continues his timely series on present-day developments in spiritism, in relation to the role spiritism is destined to play in the coming crisis. In this issue Elder Froom traces spiritism as the supreme psychic delusion of the ages.

Josephine Cunningham Edwards discusses the problems of teaching children how to be reverent, on page 8. Among the many helpful suggestions made are some that grownups might profit by.

On page 14 L. C. Scofield, captain of the medical launch *Luminar II*, which operates on the São Francisco River of Brazil, begins a series of three articles on the growth of medical and gospel ministry on that great thoroughfare of travel. In this and the two articles to follow, Elder Scofield relates many personal experiences that reflect the desperate need of the people for healing of body and soul, the pathos that accompanies suffering, and the wearying hours invested in an effort to meet that need.



Selected from Religious News Service.

WASHINGTON, D.C.—If the crime rate in the United States continues during the second half of 1962 at the level of the first six months, this will be the worst year for crime in the nation's history, Director J. Edgar Hoover of the Federal Bureau of Investigation said here.

NEUNENDETTESAU, GERMANY — Membership of Lutheran church bodies in Asia, Africa, the Pacific Islands, and in the nonwhite mission fields of Australia and South America now totals 3,074,046—passing the three-million mark for the first time.

NEW DELHI, INDIA—India's Supreme Court upheld here the "absolute right" of religious and linguistic minorities to establish and administer educational institutions.

BOSTON—Church losses from major fires in the United States and Canada amounted to more than \$3.5 million during 1961, according to the National Fire Protection Association headquarters here.

RIO DE JANEIRO—Brazil's hierarchy is alerting Roman Catholics against voting in the October 7 elections for any candidate who does not stand squarely committed to the preservation of Christian principles in the nation's social and economic life.

WARSAW—The first complete Polish-language translation of the Bible by Protestant scholars is expected to be ready in time for national celebrations in 1966 marking the millennium of Poland as a nation, it was announced here.

RIO DE JANEIRO—Brazilian Foreign Minister Afonso Arinos will head this country's official delegation to the opening of the Second Vatican Council in October, it was announced here. Brazil's decision to be officially represented at the opening of the council was prompted by the Government's desire to express its support of Pope John XXIII in calling the conclave. Brazil is the world's largest Catholic country.

WASHINGTON, D.C.—The Peace Corps announced here that it will send 26 volunteers to Honduras in a project of public health and social service that will be conducted jointly with St. Louis University, a Jesuit institution. The Honduras project is the second the Peace Corps has undertaken in Central America.